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# The text book of cryptic masonry

Jackson H Chase

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MRS. MARY WOLFSOHN

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THE

# TEXT BOOK

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# CRYPTIC MASONRY.

### A MANUAL OF INSTRUCTIONS

IN THE DEGREES OF

ROYAL MASTER, SELECT MASTER AND SUPER-EXCELLENT MASTER.

TOGETHER WITH THE CEREMONIES OF

Installing the Officers, Constituting and Dedicating a Council,

AND

INSTALLING THE OFFICERS OF A GRAND COUNCIL.

RY

JACKSON H. CHASE, 33°,

GRAND LECTURER TO GRAND COUNCIL OF ROYAL AND SELECT MASTERS OF THE STATE OF NEW YORK.

NEW YORK:

MASONIC PUBLISHING COMPANY, 482 BROOME STREET.

1870.

HS459

Entered according to Act of Congress, in the year 1870,

BY THE MASONIC PUBLISHING COMPANY,

In the Clerk's Office of the District Court of the United States
for the Southern District of New York

# PREFACE.

The present work has been compiled as a "Text Book" for Officers and Companions of Councils of Royal and Select Masters.

That such a Manual has long been needed, will be acknowledged by all conversant with Cryptic Masonry.

The manuscript was submitted to our late M. P. Rev. Charles H. Platt, G. M., for his examination, and received his unqualified approval.

It has been arranged in strict conformity to the work as approved by him, and adopted by the Grand Council of Royal and Select Masters of the State of New York, and is respectfully submitted to the fraternal consideration of Cryptic Companions, wheresoever dispersed.

Jackson H. Chase, 33°

ALBANY, N. Y., Dec., 1869.

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# ROYAL MASTER.

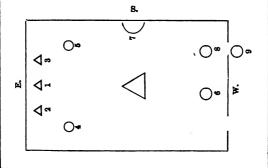
HIS degree is conferred on Royal Arch Masons only, and is preparatory to the Select Master's degree.

The ceremonies are impressive as well as replete with useful and valuable information. It is intimately connected with and explains many mysteries of the Royal Arch.

A Council of Royal Masters is composed of the following officers:

- 1. Theice Illustrious Master, representing King Solomon:
- 2. RIGHT ILLUSTRIOUS DEPUTY MASTER, representing Hiram, King of Tyre;
- 3. ILLUSTRIOUS PRINCIPAL CONDUCTOR OF THE WORKS, representing Hiram Abif;
- 4. MASTER OF THE EXCHEQUER OF TREASURER;
- 5. RECORDER;
- 6. CAPTAIN OF THE GUARDS;
- 7. CONDUCTOR OF THE COUNCIL;
- 8. STEWARD;
- 9. SENTINEL;

The following diagram will show the stations of the officers:



### OPENING.

Now and ever may our Supreme Benefactor preside in all our Councils. May He direct us to such measures as He himself shall approve and be pleased to bless. May we ever be favored of God. May our Sanctuary be the pride of the worthy, the resort and seat of the moral virtues, the asylum of the oppressed, a name and a praise in the whole earth until the last of time shall bury the empires of the world in undistinguished ruin. Amen. So mote it be.

### SECTION I.





the other cherub touched the other wall; and their wings touched one another in the midst of the house.—1 Kings vi. 27.

And Solomon made all the vessels that pertained unto the house of the Lord: the altar of gold and the table of gold, whereupon the shew-bread was; and the candlesticks of pure gold; five on the right side, and five on the left, before the oracle; with the flowers and the lamps, and the tongs of gold; and the bowls and the snuffers, and the basins, and the spoons, and the censers of pure gold; and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the Temple. So Hiram made an end of doing all the work that he had made King Solomon for the house of the Lord.— I Kings, vii. 48-50. 40.

And behold I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha "Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me; lest I be full, and deny thee and say, Who is the Lord? or lest I be poor and steal, and take the name of my God in vain."

\* \* \* \* \*

Companion Adoniram, death is a subject that admits of no levity when mentioned by The young may die, the old mortal man. must die, the wisest knoweth not how soon. The youngest E.: A.: upon the checkered pavement below, dwells even in the shadow of death, while the invisible hand extends equally above K.: S.: on his ivory throne. We walk upon the ashes of the generations who have gone this way before us, and our bodies must soon crumble into dust. not for me, Companion Adoniram, to hope that I shall escape from the common doom of man, but when \* \* \* \* \* \* Death terminates the labor of a man. There is no work, nor device, nor knowledge, nor wisdom

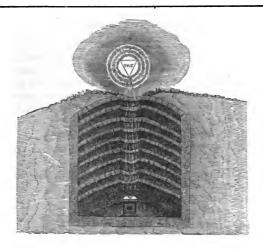
craft were called from labor to refreshment, \* \* \*. After the rest of the craftsmen had retired, Adoniram \* \* \*.

\*This conversation having been related to K.: S.: by Adoniram \* \* \* to which this is preparatory.

The furniture of the S.: S.: consisted of many holy vessels made of pure gold, but the most important there, was the Ark of the Covenant, called the glory of Israel, which was seated in the middle of the holy place. under the wings of the cherubim. It was a small chest or coffer, three feet nine inches long and two feet three inches wide and deep. It was made of wood, excepting only the mercy seat, but overlaid with gold both inside and out. It had a ledge of gold surrounding it at the top, into which the cover, called the mercy-seat, was let in. mercy-seat was of solid gold, the thickness of an hands breadth; at the two ends were two cherubim, looking inward toward each other, with their wings expanded; which, embracing the whole circumference of the mercy seat, they met on each side, in the middle; all of the Rabbins say it was made out of the same mass, without any soldering of parts.

Here the Shekinah, or Divine Presence, rested, and was visible in the appearance of a cloud over it. From hence the Bathkoll issued, and gave answers when God was consulted. And hence it is, that God is said in the Scripture, to dwell between the cherubim; that is between the cherubim on the mercy-seat, because there was the seat or throne of the visible appearance of his glory among them.





# SELECT MASTER.



HIS degree is the summit and perfection of ancient Masonry; and without which the history of the Royal Arch Degree can hardly be said to be complete. It ration-

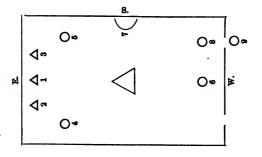
ally accounts for the concealment and preservation of those essentials of the craft, which were brought to light at the erection of the second temple; and which lay concealed from the Masonic eye for four hundred and seventy years. Many particulars relative to those few who were selected, for their superior skill, to complete an important part of King Solomon's temple, are explained. And here, too, is exemplified an instance of justice and mrcy by our

ancient patron, toward one of the craft who was led to disobey his commands by an over-zealous attachment for the Institution. It ends with a description of a particular circumstance, which characterizes the degree.

A Council of Select Masters is composed of the following officers:

- 1. THRICE ILLUSTRIOUS MASTER, as K. .. S. ..
- 2. RIGHT ILLUSTRIOUS DEPUTY MASTER, as H. · K. · . of T. · .
- 3. Illustrious Principal Conductor of the Works, as  $H, \cdot$  . A.  $\cdot$  .
  - 4. TREASURER.
  - 5. RECORDER.
  - 6. Captain of the Guards, as A. ..
  - 7. Conductor of the Council, as A. ..
  - 8. STEWARD.
  - 9. SENTINEL.

### STATIONS.



### PRAYER AT OPENING A COUNCIL.

May the Supreme Grand Master graciously preside over all our counsels, and direct us in all such things as he will be pleased to approve and bless. May our profession as Masons be the rule of our conduct as men. May our secret retreat ever continue to be the resort of the just and merciful; the seat of the moral virtues, and the home of the select. So mote it be.

The following Psalm is read:

His foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God. Selah. I will make mention of Rahab and Babylon to them that know me. Behold, Philistia, and Tyre, with Ethiopia: this man was born there. And of Zion it shall be said, This and that man was born in her: and the Highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there. Selah.

As well the singers, as the players on instruments, shall be there: all my springs are in thee.—Psalm lxxxvii.

### RECEPTION.

The following passages of Scripture are introduced and explained:

And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bore the Ark of the Covenant of the Lord, saying, Take this Book of the Law, and put it in the side of Ark of the Covenant of the Lord your God, that it may be there for a witness against thee.—Deut. xxxi. 24—26.

\* \* \* \* \*

And Moses said, This is the thing which the Lord commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a Pot, and put an omer full of Manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the testimony to be kept.— Exop. 32-34,

And the Lord said unto Moses, Bring Aaron's Rod again before the testimony, to be kept for a token.—Numb. xvii. 10.

### HISTORY:

In giving the history of this degree we revert to the building of the temple. Our three Grand Masters, Solomon King of Israel, Hiram King of Tyre and Hiram Abif being in possession of the writings of Moses and the prophets, well knew that if the children of Israel deviated from the laws therein contained, their enemies would be let loose upon them, their cities and temples sacked, ruined and destroyed, and all the

sacred treasures in the S.: S.: would be forever lost.

In order to prevent this evil \* \* \*. This secret vault \* \* \* place to deposit a true copy of all the holy vessels and sacred treasures contained \* \* \* Grand Council to There were employed to work on the other eight arches, twenty-two men from Gebal, a city in Phœnicia, together with Ahishar and Adoniram, all of whom were well skilled in the arts and sciences generally, but particularly in sculpture. Their hours of labor were \* \* \*. the erection of this vault a circumstance occurred which characterizes this degree and upon which the ceremony of initiation is founded. \* \* \* and for a long time he grieved in silence. \* \* \*, meaning when the temple was completed and he should This satisfied him. the ninth arch was completed \* \* \* Ark of the Covenant and placed within \* \* \* copy of the Book of the Law, and that it might be known by whom and for what purpose it

was deposited, \* \* \* When the deposit was made \* \* \*, yet on their return if found, by means of the other two languages it might be restored, and that it might be known and distinguished \* \* \*, by which means was preserved and brought \* \* \*. It was then lost. \* \* \*. It was again restored to the craft, in whose possession we trust it will forever remain.

The Lecture may end here with the charge or be continued as follows:

There may be an inquiry in your mind what was the nature of the word that rendered the Jews so anxious to keep possession; how came it in their possession, and of what importance was it to them—this part Solomon has allusion to when the Master's word was lost.

Zeroaster (who flourished about 800 years before the building of the temple) in the Zendavista writes, "There are names given by God himself to every nation, of unspeakable efficacy in the mysteries." Therefore, this

word in the minds of the Jews was of unspeakable efficacy, preserving them as a nation and conferring upon them a mighty power. We find the Trojans 200 years before the building of the temple having possession of a Palladium which fell from heaven, and only by its loss could their city be destroyed. The Chaldeans wore triangular pieces of metal, sometimes stones, on which were engraven certain characters called talismans, the possession of which they imagined gave them power over the spirits and mortals. The principal was named Bel or Baal. In confirmation we find the Jews saying to Christ, "You cast out devils by the aid of Belzebub." The Hindoos have a word of such tremendous efficacy that the simple utterance of the word by a holy Brahmin would shake the paradise of Swerga to its center, convulse the earth to its foundation, restore the dead to life, destroy the living, transport himself where he pleased, and fill him with the wisdom of the gods. This word is Aun or On, and belongs to the triad. The word On is Egyptian and was esteemed the most ancient of the gods, for Plato, who derived much information from the Egyptians, writes, "Tell me of the god On, which was and is and never knew beginning." They ascribe the same powers to "On" that the Jews did to Jehovah. But the affinity of certain words between Hindoos, Chaldeans and Egyptians is so close that we may presume they came from the same source. The Jews believed by the power of the name. cured them of evils, warned them of danger, restored the dead to life, brought fire from heaven, rent buildings asunder, maimed and destroyed their enemies, and filled them with great wisdom; the pronunciation shakes heaven and earth, and inspires the very angels with astonishment. The Rabbins call it "Shem Hamphorosh," the unutterable That the word inspired the possessor with great wisdom, the sacred records testify in many instances. The first place where we find it in its proper name is in Samuel,

who was inspired with so great wisdom as to be judge of the Jews. We find, also, the word had the same power when communicated. Samuel gave the word to Saul, and the possession filled him with wisdom and understanding far above his compeers, and, in the allegorical language of the East, gave him another heart, and so surprised those who knew him as to make them exclaim. "Is this Saul the son of Kish?" But we find on the loss of the word he was greatly troubled and endeavored to regain it in various ways; at last summoned the spirit of Samuel to give it. Samuel gave the word to David, and the Lord was with David from that day forward, for he says expressly, "For thy word's sake has thy servant known these great things." And we find David triumphing over all his enemies by the power vested in him.

When God refused David to build a temple to his name, Solomon was appointed in his stead, and tradition states, that on commencing the foundation he struck on a cavern in which were immense treasures of gold, silver and precious stones. Believing it to be the remains of some temple built before the flood, and fearing that it had been in the service of idolatry, he was informed by a dream that this place had been thrice devoted to God. It was the place whence Enoch was translated, where Abraham was about to offer up his son Isaac, and it was the place of the threshing-floor of Ornan the Jebusite, where David met and appeared the destroying angel. The treasures were collected and used in building the temple. On exploring the lowest recesses of the cavern they came upon an arched vault, in which they found a white marble pillar, on which, encrusted with precious stones, was a delta, and on which was engraved the Gr.: Om.: word, the possession of which filled him with such wisdom and understanding that his name resounded throughout the earth, and has so continued to the present day. It was this that enabled our three Grand Masters to erect such a magnificent structure, the

like of which has not been before or since.

The Arabians have the tradition that the word was engraved on a seal, and gave them power over the Dives, Afreets, Ghouls and other evil spirits, imprisoning them and confining them at the bottom of the sea, by impressing on them the signet. By them it was called a talisman or conferrer of power. By the Egyptians they were worn as amulets or averters of danger, and are still worn at the present day. We now see by the inspiration it gave its possessor what struck Solomon with such consternation and anxiety on the death of H.: A.: The key was probably a triangular plate on which was engraved the Omnific name, this being worn constantly on the breast, would, by lying on it continually, give a faint impression of the word; \* \* \*. It was the possession of the Having mentioned that all nations possessed a word, we will inquire how it first came in possession of the Jews. The Rabbinical tradition is, that it was given by God to Adam, who, foreseeing the deluge,

enjoined on the sons of Seth to preserve it for future generations, when the flood would have swept all but Noah's family away. Enoch the son of Seth, while deliberating upon the best means of preserving for future generations the ineffable name of Deity, was favored by a mystical vision, he seemed to be transported to the top of a high mountain. On looking up, he discovered in the heavens a triangular plate brilliantly illuminated, on which appeared certain mystic characters which he received a strict injunction never to pronounce; he then appeared to descend to the bowels of the earth; looking beneath him he discovered the same triangle. structed by this vision he built two pillars, on which was engraven the knowledge of the antediluvian world, and beneath he formed a cavern, and in it he deposited the triangle on which was engraved the ineffable word. He left a key to the name, as our Grand Masters have done, so those who had this key could pronounce the name. The Eastern nations have the tradition that the

key left was composed of small squares joined together, called a Zuarga, which they consult at the present day, as to matters of health and business. It is possible that the key to the R.: A.: W.: is the Zuarga of the East.

The ineffable name was pronounced once a year by the High-Priest, amid the clang of cymbols and sound of trumpets, at the Feast of Expiation. It was not lawful to pronounce it any other time.

\* \* \* \* \*

After the loss of the word, the Jews endeavored to find a substitute by an idol, called by the Rabbins a Teraphim. According to tradition it was constructed in this wise, and occasioned the Jews much trouble in after periods. A head of a child first born and dead born was placed on a golden plate on whose rim was engraved mystic characters. Under the tongue they placed a laminar of gold, on which was engraved characters and inscriptions of certain

planets. After performing invocations before it, it was endowed with speech to foretell events. This is the idol that is so bitterly inveighed against by Isaiah, Jeremiah and Ezekiel. This is following after the abomination of the heathen instead of seeking the word.

The Babylonians practised divinations and sorcery, and the Jews copied largely from them, and were in full force from their return from Babylon till the destruction of the temple by Titus, and thus has been transmitted down to us the various rites, mystic ceremonies and charms yet practised among the ignorant and uneducated of the present day.

Thus, Companion, have I endeavored to give a brief epitome and slight explanation of such parts of our work as may stimulate your zeal and energies to further enquiries in penetrating the darkness and bringing to light the long lost word in all its effulgent splendor.

#### CHARGE TO THE CANDIDATE.

Companion: Having attained to this degree, vou have passed the circle of perfection in ancient Masonry. In the capacity of Select Master you must be sensible that your obligations are increased in proportion to your privileges. Let it be your constant care to prove yourself worthy of the confidence reposed in you, and of the high honor conferred, in admitting you to this select degree. Let uprightness and integrity attend your steps; let justice and mercy mark your conduct; let fervency and zeal stimulate you in the discharge of the various duties incumbent upon you; but suffer not an idle or impertinent curiosity to lead you astray, or betray you into danger. Be deaf to every insinuation which would have a tendency to weaken your resolution, or tempt you to an act of disobedience. Be voluntarily dumb and blind, when the exercise of those faculties would endanger the peace of your mind, or the probity of your conduct; and let silence

and secrecy, those cardinal virtues of a Select Master, on all necessary occasions, be scrupulously observed. By a steady adherence to the important instructions contained in this degree, you will merit the approbation of the select number with whom you are associated, and will enjoy the high satisfaction of having acted well your part in the important enterprise in which you are engaged, and, after having wrought your regular hours, may be admitted to participate in all the privileges of a Select Master.

## CHARGE AT CLOSING.

Companions: Being about to quit this sacred retreat, to mix again with the world, let us not forget, amid the cares and vicissitudes of active life, the bright example of sincere friendship, so beautifully illustrated in the lives of the founders of this degree. Let us take the lesson home with us; and may it strengthen the bands of fraternal love between us; incite our hearts to duty, and

our desires to wisdom. Let us exercise Charity, cherish Hope, walk in Faith. And may that moral principle, which is the mystic cement of our fellowship, remain with and bless us. So mote it be.



# SUPER-EXCELLENT MASTER.



HIS degree has no connection, either in symbolism or history, with the degrees of Royal and Select Master. It refers to circumstances which occurred during the

siege of Jerusalem by Nebuzaradan, Captain of the Guard of the King of Babylon. The ceremonies are intended to represent the final destruction of the Temple and the carrying away of the captive Jews to Babylon, and exemplifies a part of the Royal Arch degree.

The degree, no doubt, comes from the Ancient and Accepted Rite, and was originally conferred by the Inspectors General of that rite. It is now conferred in many of the jurisdictions in Councils of Royal and Select Masters. The moral of the degree is intended to inculcate integrity and fidelity to vows; and the treachery of Zedekiah is illustrated as a warning to remain faithful to our engagements.

The officers of a Council of Super-Excellent Masters are as follows:

- 1. ZEDEKIAH, King of Judah, styled M. . . Ex. . . K. . .
- 2. Companion Gedeliah;
- 3. First Keeper of the Temple;
- 4. SECOND KEEPER OF THE TEMPLE:
- 5. THIRD KEEPER OF THE TEMPLE;
- 6. CAPTAIN OF THE GUARDS;
- 7. FIRST HERALD;
- 8. SECOND HERALD;
- 9. THIRD HERALD:
- 10. GUARD,
- 11. GUARD, Attendants to the K...
- 12. GUARD,
- 13. TREASURER;
- 14. SECRETARY;
- 15. SENTINEL.

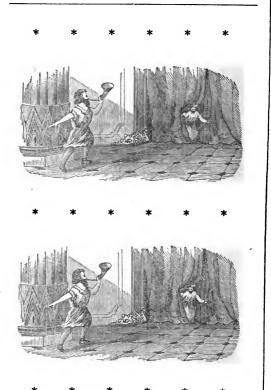
The officers are stationed as follows:

Guards attend King (10, 11, 12.)

# RECEPTION:











The King and all his men-of-war fled by night by the way of the gate between the walls which is by the King's garden, and the King went the way toward the plain, and the army of the Chaldeans pursued after the King and overtook him on the plains of Jericho—and all his army was scattered from him. So they took the King and brought him up to the King of Babylon, to Riblah, and they gave judgment upon him; and they slew the sons of Zedekiah before his eyes, and they put out the eyes of Zedekiah and bound him in chains of brass and carried him to Babylon.

The sword of the enemy prevails, our young men are captives and our old men are slain.





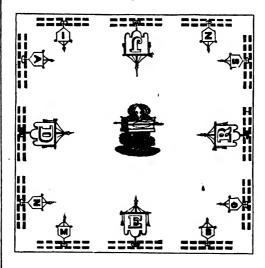
How doth the city sit solitary that was full of people; how is she become as a widow! she that was great among the nations and princess among the provinces, how is she become tributary! She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her enemies.—Lamentations, i. 1-2.

#### HYMN:

AIR-St Martin, or Balerma.

By Babel's stream we sit and weep, Our tears for Zion flow; Our harps on drooping willows sleep, Our hearts are filled with woe.

]



"And on the east side toward the rising sun shall they of the standard of the camp of Judah, pitch with Isaacher and Zebulon."

"On the south side the standard of the camp of Reuben, with Simeon and Gad."

"On the west side the standard of the camp of Ephraim, with Manasseh and Benjamin."

"On the north side the standard of the camp of Dan, with Asher and Napthali."

"Then the Tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp."

By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps on the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasteth us required of us mirth, saying, Sing us one of the songs of Zion.—Psalm exxxvii. 1-3.

Our walls no more resound with praise, Our Temple, foes destroy; Judea's courts no more upraise Triumphant songs of joy.



Judah is gone into captivity because of affliction, and because of great servitude; she dwelleth among the heathen, she findeth no rest; all her persecutors overtook her between the straits. The ways of Zion do mourn, because none come to the solemn

feasts; all her gates are desolate; her priests sigh, her virgins are afflicted, and she is in bitterness.—Lamentations, i., 3—4.

How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning.—
PSALM CXXXVII. 4-5.

Here, mourning, toil the captive bands, Our feasts and Sabbaths cease; Our tribes, dispersed through distant lands, Are hopeless of release.



The word of Jeremiah the prophet, to the captives in Babylon, saying, This captivity is long. Build ye houses and dwell in them: and plant gardens, and eat the fruit of them; And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace.—Jer. xxix. 5, 7.

If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.—Psalm exxxvii. 6.

But should the ever gracious Power
To us propitious be,
Chaldeans shall our race restore,
And kings proclaim us free.

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#### HISTORY.

The ceremonies through which you have passed have a moral and historic significance.

The historic alludes to the taking of Jerusalem, and the destruction of the Temple by Nebuchadnezzar, King of Babylon.

Zedekiah who reigned at this time in Jerusalem was the uncle of Jehoiachim, the youthful king placed at eighteen years of age upon the throne.

The former name of Zedekiah was Mattaniah. The change of name was to indicate that the *justice*, and not the *gift* of the Lord, imparted to him a scepter at the pleasure of the Babylonish monarch.

Nebuchadnezzar's final and fatal siege of Jerusalem began on Friday the 30th of December, in the 588th year before the Christian Era, being the seventh year of Pharaoh Hophra, King of Egypt.

The King of Judah besought the aid of Egypt against the Chaldeans. Pharaoh attempted to interpose, but the result was to no purpose, as the prophet had fore-told.

Pharach's demonstration only occasioned an intermission of the siege for a period of about one hundred days. The city yielded to the Chaldean power and to famine on Wednesday, the thirteenth of June.

Deducting from the 530 days since the forts were built about Jerusalem, the probable interval of 100 days, wherein Pharaoh diverted the attention of the Chaldeans, and we have the 430 days during which Ezekiel was called upon prophetically to bear the iniquities of Israel and Judah.

Zedekiah, dreading the fury of the monarch to whom he owed his own elevation, had fled from the city, but was pursued by the Chaldeans and captured in the plains of Jericho, about eighteen miles from Jerusalem.

Northward from this, 100 miles distant, was Riblah, in the region of Hamath, where Pharaoh Nechi had put in bonds the humiliated Jehoahas, son of Josiah.

At this place Nebuchadnezzar now had his quarters, and to him the troops conducted the captive Zedekiah: "And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah and bound him with fetters of brass and carried him to Babylon." Thus were verified what had seemed to be the contradictory prophecies of Jeremiah and Ezekiel. The former predicting of Zedekiah: "Thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon." And the latter announcing, "I will bring him to Babylon to the land of the Chaldeans, yet he shall not see it though he shall die there."

Nebuzaradan, the commanding officer of the Chaldean army presented himself at Jerusalem on Wednesday, the 11th of the succeeding month, and on the following Sabbath, the 14th of July, he completed his cruel and profane ravage in plundering and burning the Temple and city.

The history prepares us for the thrilling and sacred theme of the pious and wonderful rebuilding of the Lord's house. moral purpose of this degree is to inculcate true devotion in spirit and in truth to the Great I AM, in contradistinction to idolatry; to teach traditionally life's vicissitudes; to encourage generous hospitality and friendship; to enlighten the mind and amend the heart, that we may become wiser and purer, brighter and brighter unto the perfect day, and by precept and example to excite our Brethren to moral action and the amiable practice of sincere devotion toward God, and of all the social virtues. inculcates the faithful fulfillment of our several vows, and the fearless discharge of our respective duties; and teaches us, that the violation of our solemn vows, as in the case of Zedekiah, the last king of Judah, will not only cause us to forfeit the respect and friendship of our Companions, but will also most surely destroy our own peace of mind.

Then let us, my Companions, labor diligently and fearlessly in the cause of Truth our allotted time, doing with our might whatever our hands find to do, so that, when at the time of the third watch our work is finished, we may be greeted as Super-Excellent Masters, and be released from our captivity in the flesh, to return over the rough and rugged way of the valley of the Shadow of Death to our abiding-place, eternal in the heavens, there to erect our last and perfect moral and Masonic Temple and adore the Holy One of Israel throughout the endless cycles of eternity.



# INSTALLATION OF THE OFFICERS

OF A

# SUBORDINATE COUNCIL.



FFICERS of Subordinate Councils may be installed by any present or Past Grand Officer, or by any present or Past Master of a Council in good standing in any

regularly constituted Council of Royal and Select Masters.

The Council being duly assembled and in working order, the installing officer shall direct the Recorder to read so much of the records as refer to the election of the officers presenting themselves for installation.

After which he shall say:

Companions of —— Council, No.—, do you remain satisfied with the choice you have made in the selection of your officers for the ensuing Masonic year?

The answer being in the affirmative, the officers elect shall be arranged by the Marshal (an officer to be appointed for the occasion) in due form in front of the installing officer, when they shall be required to make the following

# DECLARATION:

The officers elect shall then resume their seats among the Companions.

The following, or some suitable prayer, shall then be delivered by the Chaplain:

## PRAYER.

Most Holy and Glorious Lord God, the Great and Mighty Father of all men, we, Thy humble servants, desire to approach Thee with all reverence, and to implore Thy blessing upon the Companions selected to preside over and conduct the affairs of this Council, and now before Thee. Fill their

hearts, we beseech Thee, with Thy fear, that their tongues and actions may promote Thy glory. Make them steadfast in Thy service. Grant them firmness of mind. Animate their hearts and strengthen their endeavors. May they be enabled to teach Thy judgments and Thy laws. Bless them, O Lord, and bless the work of their hands. Accept us in mercy. Hear Thou from Heaven, Thy dwelling-place, and forgive our transgressions. Glory be to God as it was in the beginning, is now, and ever shall be, world without end. Amen.

RESPONSE: So mote it be.

The Marshal will then present the officers elect severally, according to rank, for installation.

Addressing the installing officer, by his proper Masonic title, he shall say:

—, I present to you Companion —, for installation as — of this Council. I find him to be well skilled in the Royal Mysteries, zealous in diffusing the sacred principles of our fathers, and in whose integrity and fidelity his Companions of —

Council, No. —, repose the highest confidence.

The installing officer will then complete the ceremonies by delivering the following Address and Charges, severally, to the officers elect, as they are severally presented to him, according to rank, by the Marshal:

#### ADDRESS AND CHARGE TO THE MASTER.

Thrice Illustrious Companion: I feel great pleasure in receiving you as the presiding officer of this Council. It is a station highly honorable to him who diligently and faithfully performs the duties it imposes upon him. Before investing you, however, with the appropriate insignia of your office, I must require your unequivocal assent to the following interrogatories:

- 1. Do you solemnly promise that you will use your best endeavors to correct the vices and purify the morals of your Companions, and to promote the peace and prosperity of your Council?
- 2. That you will not suffer your Council to be opened when there are less than nine

or more than twenty-seven Select Masters present?

- 3. That you will not suffer any one to pass the circle of perfection in your Council, in whose integrity, fervency and zeal you have not entire confidence?
- 4. That you will not acknowledge or hold intercourse with any Council that does not work under some regular and constitutional authority?
- 5. That you will not admit a visitor into your Council who has not been regularly and lawfully invested with the degrees conferred therein, without his having previously been formally healed?
- 6. That you will faithfully observe and support such By-Laws as may be made by your Council, in conformity with the Constitutions and General Regulations of the Order?
- 7. That you will pay due respect and obedience to the Grand Officers, when duly installed, and sustain them in the discharge of their lawful duties?



8. Do you submit to these requirements, and promise to observe and practice them faithfully?

RESPONSE: I do.

With entire confidence in the rectitude of your intentions, and in the integrity of your character as a Select Master, I now invest you with the appropriate insignia of your office.

Having been honored with the free suffrages of your Companions, and elevated to the highest office within their gift, it becomes your duty to set them an example of diligence, industry and fidelity; to see that the officers associated with you faithfully perform their respective duties, and that the interest and reputation of your Council are not endangered by imprudence or neglect. The important trusts committed to your charge will call forth your best exertions, and the exercise of your best faculties.

As the representative of the wise King of Israel, it will be your duty to recite the secret traditions, and illustrate the moral principles of the Order, to cherish the worthy, and to hold in due veneration the ancient landmarks.

By a frequent recurrence to the By-laws of your Council, and the General Regulations and Constitutions of the Grand Council, you will be enabled to fulfill the important obligations resting upon you with honor to yourself and with credit to the Craft.

And may He, without whose approving smiles our labors are all in vain, give strength to your endeavors and support to your exertions.

## CHARGE TO THE DEPUTY MASTER.

RT. ILLUSTRIOUS COMPANION: Having been elected to the second office in this Council, I, with great pleasure, invest you with the insignia of your office.

The duties of the important office to which your Companions have elevated you will require your constant and earnest attention. You are to occupy the second seat in the Council, and it will be your duty to aid and support your chief in all the requirements of his office. In his absence you will be called upon to preside in the Council, and to discharge all the important duties annexed to his station.

Although the representative of a king, and elevated in rank above your Companions, yet may you never forget that in all the duties you owe to God, your neighbor and yourself, you and they stand upon the same level of equality. Let the bright example of your predecessor in the Grand Council at Jerusalem stimulate you to the faithful performance of every duty, and when the King of kings shall summon you to His immediate presence, may you receive from His hand a crown of glory that shall never fade away.

CHARGE TO THE PRINCIPAL CONDUCTOR OF THE WORK.

ILLUSTRIOUS COMPANION: As the third officer of this Council, I now invest you with the insignia of your office. It is your duty to

sound the silver trumpet at early dawn and eve of day, when the sun's first and last beams gild the mountain-tops, to announce high noon, and proclaim the time of rest and labor.

In the absence of either of your superior officers, you will be required to perform the duties annexed to his station respectively; and as the interests of your Council ought never to suffer from the want of intelligence in its officers, you will allow me to urge upon you the necessity of being always qualified and fully prepared to meet the emergency, should it ever arise.

Having been admitted to the fellowship of Kings, you will be frequently reminded that the office of mediator is both honorable and praiseworthy. Let it therefore be your constant care to preserve harmony and unanimity of sentiment among the members of your Council. Discountenance whatever may tend to create divisions and dissensions among the Brethren in any of the departments of Masonry. And as the glorious sun

at its meridian dispels the mists and clouds that obscure the horizon, so may your exertions tend to dissipate the mist of jealousy and discord, should any such ever unfortunately arise in your Council.

#### CHARGE TO THE RECORDER.

Companion: I now invest you with the insignia of your office. The qualities which should distinguish you in discharging the various duties annexed to your station are, correctness in recording the proceedings of your Council; judgment in discriminating between what is proper and what is improper to be written; regularity in making the returns to the Grand Council; integrity in accounting for all moneys that may pass through your hands, and fidelity in paying the same over to the Treasurer. The possession of these qualities has designated you as a suitable Companion for the important office to which you have been elected, and I entertain no doubt but that you will discharge all the duties incumbent on you with fidelity and

honor. And when you shall have completed the records of your transactions here below, and finished the term of your probation, may you be admitted to the Grand Council above, and find your name recorded in the book of life.

#### CHARGE TO THE TREASURER.

COMPANION: You have been elected to a very important and responsible office in this Council, and I now, with pleasure invest you with the insignia of your office. It is your duty to number and weigh out the shekels of the sanctuary, and to provide for the helpless orphan. The qualities which should distinguish you are accuracy and fidelity; accuracy in keeping a fair and true account of the receipts and disbursements; fidelity in carefully preserving the property and funds of the Council, and in rendering a just account of the same when required.

Your interest in this Council, your attachment to the Craft, and your known integrity

of character, are a sure guaranty that your duties will be faithfully performed.

### CHARGE TO THE CAPTAIN OF THE GUARD.

COMPANION: Having been appointed Captain of the Guard in this Council, I present you with the insignia of your office. Guard well your post, and suffer none to pass it but the select, the faithful and the worthy. Be ever attentive to the commands of your chief, and be always near at hand to see them duly executed.

## CHARGE TO THE CONDUCTOR.

Companion: The office to which you have been appointed is one of much importance in the proceedings of this Council. In the discharge of the duties appertaining to it, and with which you are doubtless familiar, be fervent and zealous; you will thus secure the respect and esteem of your Companions, and the approbation of your own conscience.

You will now assume your station.

#### CHARGE TO THE CHAPLAIN.

REV. COMPANION: You have been appointed Chaplain of this Council. Your good inclinations will undoubtedly aid you in the performance of those solemn services which created beings should constantly render to their Great Creator, and which, when offered by one whose holy profession it is to point to Heaven and lead the way, may, by refining our morals, strengthening our virtues, and purifying our minds, prepare us for admission into the presence of our Supreme Grand Master, where happiness will be as perfect as it is endless.

# CHARGE TO THE MARSHAL.

Companion: The duties of your office require but little elucidation. It is your duty, in connection with the Conductor, to attend to the examination of visitors, and to take special care that none are permitted to enter but such as have proved their title to our favor and friendship. I present you with the implement of your office, in the confi-

dent belief that it is intrusted to competent and faithful hands.

## CHARGE TO THE STEWARD AND SENTINEL.

Companions: You have been appointed to the office of Steward and Sentinel, respectively, and I now, with pleasure, invest you with the appropriate insignia of your office. Let the sword placed in your hands serve as a constant admonition to you to set a guard at the entrance of your thoughts, to place a watch at the door of your lips, to post a sentinel at the avenues of your affections, thereby excluding every unworthy thought, word and deed, and enabling you to preserve your consciences void of offense toward God and man.

## CHARGE TO THE COUNCIL.

WORTHY AND BELOVED COMPANIONS: From the nature of our beloved institution, some must of necessity *rule* and others *obey*. And while justice and moderation are required of the officers in the discharge of their official duties, subordination and respect for their rulers are equally demanded of the members. The relation is reciprocal. The interests of both are inseparable, and without mutual coöperation the labors of neither can succeed. Let the avenues to your passions be strictly guarded. Let no curious intruder find his way into the secret recesses of your retirement, to disturb the harmony which should ever prevail among the select and chosen. In so doing, you will best secure the prosperity of your Council, the respect of your Companions and the commendation of your own consciences.

The Installing Officer shall then make the following declaration:

By virtue of the powers in me vested, I do now declare the officers of .... Council, No. ..., regularly installed, in due and ancient form.

The Chaplain shall then conclude the installation ceremonies by delivering the following, or some suitable form of

#### PRAYER.

Eternal and ever blessed Jehovah, most humbly do we beseech Thee to look down with an eye of favor upon this Council, now assembled before Thee. Bless, if it shall please Thee, the proceedings of this hour, and grant that every transaction of this body may tend to Thy glory and to our advancement in knowledge and virtue, and to Thy great name shall be ascribed eternal praises, world without end. Amen.

RESPONSE: So mote it be.

### ORDER OF CEREMONIES

IN

#### CONSTITUTING AND DEDICATING COUNCILS

OF

#### ROYAL AND SELECT MASTERS.



HE new Council shall assemble in their hall and be called to order by their presiding officer.

The Grand Council will meet and open

in an adjoining room.

A Committee from the new Council shall inform the Grand Marshal that the new Council is prepared to receive the Grand Council. The Grand Marshal will announce the same to the Grand Master.

The Committee shall then conduct the Grand Council to the Hall of the new Council, where they shall be received with the usual honors.

The officers of the new Council shall then resign their seats to the Grand officers, and cause their jewels to be laid upon the altar and covered.

An Ode shall then be sung, or an appropriate piece of music be performed, after which the Grand Chaplain shall repeat the following, or some other suitable form of

#### PRAYER.

Almighty and Supreme Architect of the Universe, Maker and Ruler of all things, who is there in Heaven but Thee, and who upon earth can stand in competition with Thee? Thine omniscient mind brings all things in review, past, present, and to come. Thine omnipotent arm directs the movements of the vast creation. Thine omnipresent eye pervades the secret recesses of every heart. Thy boundless beneficence supplies us with every comfort and enjoy-Thy unspeakable perfections and ment. glory surpass the understanding of the children of men. We do most humbly invoke Thy special blessings upon the purposes of our present assembly. Let this Council be established to thy honor and glory. May its officers be endowed with wisdom to discern and fidelity to pursue its true interests. May its members be ever mindful of the duty they owe to their God, the obedience they owe to their superiors,

the love they owe to their equals, and the good-will they owe to all mankind. May this Council be erected to Thy glory, and may its members ever exemplify their love to thee by their beneficence to their fellowman, and eventually enjoy the rewards of a well-spent life in the sacred sanctuary on high. Glory be to God, as it was in the beginning, is now, and ever shall be, world without end. Amen.

RESPONSE: So mote it be.

Should time permit, an oration or some suitable address may now be delivered.

The Grand Marshal shall then address the Grand Master in the words following, viz:

Most Puissant Grand Master: A constitutional number of Companions, duly instructed in the sublime mysteries, having received from the Grand Council a Charter, authorizing them to open and hold a regular Council of Royal and Select Masters in this place, are now assembled for the purpose of having the same legally constituted and solemnly dedicated in ample form.

The Charter granted the new Council shall then be read by the Grand Recorder.

The Grand Master will then address the Companions forming the new Council as follows:

COMPANIONS: Do you accept the Charter which has just been read in your hearing by the Grand Recorder, and do you promise to perform all the requirements therein contained, conforming in all your Masonic workings to the Constitutions, By-Laws and General Regulations of the Most Puissant Grand Council of the State of ———?

The answer being in the affirmative, the Grand Master shall proceed as follows:

ing in all things to the Constitutions, By-Laws, and General Regulations of the Most Puissant Grand Council of the State of ——

—. And may the God of our fathers be with you to guide and direct you in all your doings. Amen.

RESPONSE: So mote it be.

An Ode or Hymn shall then be sung, or a suitable piece of music performed, during which the Grand Marshal shall uncover the jewels.

The following Dedicatory Declaration shall then be pronounced by the Grand Master:

To our Ancient and Most Puissant Grand Master Solomon, King of Israel, we solemnly dedicate this Council. May the blessings of him who presides in the Grand Council above rest upon all the members thereof, and may He so direct their labors that His name may be magnified, now and ever. Amen.

RESPONSE: So mote it be.

The following proclamation shall then be made by the Grand Marshal: I am directed by the Most Puissant Grand Master to proclaim, and I do hereby proclaim this Council, by the name of ..... Council, No. ...., duly constituted and dedicated, this ..... day of ....., A. D.....

Should it be deemed desirable, another suitable piece of music may be now performed, when the ceremonies shall close with the following benediction, to be pronounced by the Grand Chaplain:

#### BENEDICTION.

May the blessing of the God of Abraham, the God of Isaac, and the God of Jacob rest upon and be with you always, now and forever. Amen.

Response: So mote it be.

Should any other officer than the Grand Master officiate at the dedicatory ceremonies, the word ample is to be omitted wherever it occurs in the service, and in place thereof shall be used the words "in due and ancient form."

#### INSTALLATION OF THE OFFICERS.

OF THE

### GRAND COUNCIL.



T the time appointed for the Installation, the Grand Council being regularly opened, the Chair must be taken by some Grand or Past Grand Master: or, if none be

present, by the highest Grand or Past Grand Officer, who is, or has been, a presiding officer in a Subordinate Council.

The R. P. Grand Marshal shall then introduce the Grand Master elect to the Installing Officer, saying:

Most Pussant: I present to you Companion ....., who, having been duly elected Grand Master of the Grand Council of the State of ———, for the ensuing Masonic year, now declares himself ready for installation.

The Installing Officer shall then address the members of the Grand Council, saying:

Companion of the Grand Council: Companion ....., having been duly elected to preside over you as your Grand Master, now

declares himself ready for installation. If any of you can show just cause why he should not be installed, you will make your objections now known, or forever after hold your peace.

If objections are made, the Grand Council shall proceed at once to hear and determine the same.

If no objections are made, he shall continue to say,

No cause being shown to the contrary, I shall now proceed to install him.

The Installing Officer shall then administer the following Obligation of Office, all the companions standing:

I, ....., do solemnly promise and swear that I will serve as Grand Master of the Grand Council of the State of ....., for the term for which I have been elected, and will, to the best of my abilities, faithfully discharge the duties appertaining to that office. I do furthermore promise and swear that I will support and maintain the Constitutions of this Grand Council, and inviolably preserve the ancient landmarks of the Order. So help me God.

The Grand Chaplain shall then offer the following prayer:

O thou most holy and omnipotent Lord God of heaven and earth! we do most humbly beseech thee to smile upon and bless this Grand Council now assembled. Sanctify unto each one of us now present the transactions of this hour. Make us humble and thankful recipients of all the bounties Thou art continually bestowing upon us, and move our hearts with impulses of tenderness and charity toward all men, and especially toward those who have wrought with us their regular hours in the secret vault. Bestow upon us, we beseech Thee, a portion of Thine infinite Wisdom, and especially upon him who has been selected to preside over this Grand Council. Take from him all pride of heart, stubbornness of will, and self-sufficiency of understanding, and all vanity, ostentation and arrogance, if any such he have; and give him in their stead a meekness and lowliness of heart, and a kindness and gentleness of disposition, that shall cause him to

rule and govern his Companions with love and affection, and in thy fear.

And we pray Thee, O Lord God, that, when our labors here are ended, and the hour of everlasting rest has arrived, we may be received into the Grand Council above, and hear the thrilling welcome, "Come, ye blessed of my Father, into the mansions prepared for you from the beginning of the world." Amen.

RESPONSE BY THE COMPANIONS: So mote it be.

The Installing Officer then invests the Grand Master elect with the insignia of his office, and proceeds with the following

#### CHARGE.

By the voice of your Companions, you have been elevated to the highest office within their gift; and as they rely with entire confidence upon the rectitude of your intentions and the integrity of your character, it becomes your duty to set them an example of diligence, industry and fidelity; to see that the officers associated with you faithfully

perform their respective duties; and that the reputation and interests of this Grand Council are not endangered by imprudence or neglect.

The important trust committed to your charge will call for your best exertions, and the exercise of your best faculties. As the representative of the wise King of Israel, it will be your duty to recite the secret traditions, to illustrate the moral principles of the Order, to cherish the worthy, and to hold in due veneration the ancient landmarks of our time-honored institution.

The purple robe, the crown and the scepter are emblems of union and authority. They are to indicate to you that, while you govern your Companions with mildness, firmness and impartiality, you are to teach them lessons of union and harmony, which are the chief supports in our great Masonic edifice. And as you are seated in the East, the place of light and heat, so you are to be the source of light and heat to those under your charge. Enlighten them with a

knowledge of our traditions, our forms and ceremonies; the signification of our tools and emblems, and the general arts and mysteries of our Craft; and impart to them a portion of the warmth of zeal and devotion that burns in your own bosom.

By a frequent recurrence to the Constitutions of this Grand Council, and the general regulations of the Fraternity, together with a constant observance of the great principles inculcated in the various lectures and charges, you will be enabled to fulfill the important obligations resting upon you with honor to yourself and credit to the Craft. And may He, without whose approving smiles our labors are all in vain, give strength to your endeavors and support to your exertions.

The Grand Master elect shall then take his seat in the East, and assume the gavel. After which (all the Companions standing) the Grand Captain of the Guard shall make proclamation thus:

Companions: In the name of the Most High God, I do proclaim Most Puissant Companion, ....., Grand Master of the Grand Council of the State of ....., for the term prescribed by the Constitutions.

The remaining Officers elect, standing in order before the officiating Officer, shall then make the following declaration:

I, ....., do solemnly promise that I will faithfully, and to the best of my ability, discharge the duties of the office to which I have been elected, and that I will strictly conform to the requirements of the Constitutions of the Grand Council of the State of ....., together with the General Regulations of the Order, so far as they may come to my knowledge.

After which the officers elect shall kneel (the rest of the Companions present standing), while the R. P. Grand Chaplain repeats the following.

#### PRAYER.

Most Holy and Glorious Lord God, the Great Architect of Heaven and Earth, we approach Thee with reverence, and implore Thy blessing on these Companions, selected to assist our presiding officer in conducting the business of this Grand Council, and now prostrate before Thee. Fill their hearts with Thy fear, that their tongues and actions may promote Thy glory. Make them steadfast in Thy service. Grant them wisdom, that they may teach Thy judgments and Thy laws. Animate their hearts and strengthen their endeavors. Bless them, O Lord, and bless the work of their hands. Accept us in mercy. Hear Thou, from Heaven, Thy dwelling-place, and forgive our transgressions. Amen.

RESPONSE: So mote it be.

The R. P. Grand Marshal will now present each of the remaining Grand Officers elect in order, according to rank, when they shall be charged by the Installing Officer, respectively, as follows:

(After each charge, the R. P. Grand Marshal shall conduct the officer elect, so charged, to his proper position in the Grand Council Chamber.)

#### CHARGE TO THE DEPUTY GRAND MASTER.

RIGHT PUISSANT COMPANION: Have you attended to the important obligation taken by your superior, and do you promise to support

all the ancient charges and regulations as freely and fully as he has done?

Answer: I do.

The duties of the important office to which your Companions have elected you will require your constant and earnest attention.

You are to occupy the second seat in this Grand Council, and it will be your duty to aid and support your chief in all the requirements of his office. In his absence you will be called upon to preside in the Grand Council, and to discharge all those important duties which now devolve upon him. Let it, therefore, be your unremitting study to acquire such a degree of knowledge and information as will enable you, when called upon, to discharge with promptness and propriety all the important duties annexed to your station.

## CHARGE TO THE GRAND ILLUSTRIOUS MASTER.

RIGHT PUISSANT COMPANION: You have been elevated to the third office in the Grand Council. The duties of the important office

to which your Companions have elevated you will require your constant and earnest attention. It will be your duty to aid and support your superior officers in all the requirements of their offices. In their absence, you will be called upon to preside in the Grand Council, and to discharge all the important duties annexed to that station. Although the representative of a King, you should never forget that, in all the duties you owe to God, your neighbor, and yourself, you stand upon the same level of equality with the rest of your Companions.

Let the bright example of your illustrious predecessor in the Grand Council at Jerusalem stimulate you to the faithful performance of every duty, and when the King of kings shall summon you to his immediate presence, from His hand may you receive a crown of glory that shall never fade away.

# CHARGE TO THE GRAND PRINCIPAL CONDUCTOR OF THE WORK.

RIGHT PUISSANT COMPANION: As the fourth officer of this Grand Council, it will be your duty to sound the silver trumpet at early dawn and eve of day, when the sun's first and last beams gild the mountain-tops, to announce high noon, and proclaim the time of rest and labor.

In the absence of your superiors you will be required to perform their duties; and as the interests of the Grand Council should never be permitted to suffer through want of intelligence in its officers, you will allow me to urge upon you the necessity of being always qualified and prepared to meet the emergency, should any such arise.

Having been admitted to the fellowship of Kings, you will be frequently reminded that the office of *mediator* is both honorable and praiseworthy. Let it, therefore, be your constant care to preserve harmony and unanimity of sentiment among the members of

the Grand Council. Discountenance whatever may tend to create division and dissensions among the Companions in any of the departments of Masonry. And as the glorious sun at its meridian dispels the mists and clouds that obscure the horizon, so may your exertions tend to dissipate the mist of jealousy and discord, should any such ever unfortunately arise.

#### CHARGE TO THE GRAND RECORDER.

RIGHT PUISSANT COMPANION: It is with much pleasure that I install you into the office to which you have been elected by your Companions. The qualities which should recommend a Recorder are: correctness in recording the proceedings; judgment in discriminating between what is proper and what is improper to be written; regularity in attendance upon the Grand Council; integrity in accounting for all moneys that may pass through his hands, and fidelity in paying the same over to the Grand Treasurer. The possession of these qualities, I have no doubt, has

designated you as a suitable Companion for this important office. I have the utmost confidence, therefore, that you will discharge all the duties incumbent on you with fidelity and honor. May God grant that, when you shall have completed the record of your transactions here below, you may be admitted into the Grand Council above, and find your name recorded in the Book of Life.

#### CHARGE TO THE GRAND TREASURER.

RIGHT PUISSANT COMPANION: You have been elected to an important and responsible station in this Grand Body. It will be your duty to number and weigh out the shekels of the sanctuary, and to provide for the helpless and the destitute. The qualities which should distinguish you are accuracy and fidelity—accuracy in keeping a true and fair account of the receipts and disbursements; fidelity in carefully preserving the property and funds of the Grand Council, and in rendering a just account of the same when required. Your interest in this Grand

Council, your attachment to the Craft, and your known integrity of character, are a sufficient guarantee that these duties will be faithfully performed.

# CHARGE TO THE GRAND CAPTAIN OF THE GUARD.

RIGHT PUISSANT COMPANION: Having been appointed Captain of the Guard of this Grand Council, I present you with the insignia of your office. Guard well your post, and suffer none to pass it but the select, the faithful, and the true. Be ever attentive to the commands of your chief, and be always near at hand to see them duly executed.

#### CHARGE TO THE GRAND CHAPLAINS.

RIGHT PUISSANT AND REV. COMPANIONS: You have been appointed Chaplains of this Grand Council. Your good inclinations will undoubtedly aid you in the performance of those solemn services which created beings should constantly render to their Great Creator, and which, when offered by one

whose holy profession it is to point to Heaven and lead the way, may, by refining our morals, strengthening our virtues, and purifying our minds, prepare us for admission into the presence of our Supreme Grand Master, where happiness will be as perfect as it is endless.

#### CHARGE TO THE GRAND MARSHAL.

RIGHT PUISSANT COMPANION: The office to which you have been appointed is one of much importance in the proceedings of this Grand Council. In the discharge of the duties appertaining to it, and with which you are familiar, be fervent and zealous. Let uprightness and integrity attend your steps; let justice and mercy mark your conduct, and predominate in all your actions through life. You will now assume your station.

### CHARGE TO THE GRAND STEWARD AND SENTINEL.

Puissant Companions: You are appointed respectively to the office of Grand Steward

and Sentinel of this Grand Council, and I now invest you with the implements of your office. As the sword is placed in the hands of the Sentinel to enable him to guard the sanctuary and entrance to the secret passage with sleepless vigilance against intruders, so should it morally serve as a constant admonition to us all to set a guard at the entrance of our thoughts, to place a watch at the door of our lips, to post a sentinel at the avenues of our actions, thereby excluding every unworthy thought, word and deed, and enabling us to preserve our consciences void of offense toward God and man. You will now assume your respective stations.

## CHARGE TO THE MEMBERS OF THE GRAND COUNCIL.

Companions: From the nature of the constitution of every society, some must of necessity rule and others obey. And while justice and moderation are required of the officers in the discharge of their official duties, subordination and respect for their

rulers are equally demanded of the members. The relation is reciprocal; the interests of both are inseparable, and without mutual cooperation the labors of neither can succeed. A house divided against itself cannot stand. Let, therefore, brotherly love prevail among you; let each be emulous of the others in all good works, and in no other way. Let the avenues of your passions be strictly guarded; let no curious intruder find his way into the secret recesses of your retirement, to disturb the harmony which should ever prevail among the select and chosen. so doing you will secure the prosperity of this Grand Council, the respect of your Companions, the commendation of your own consciences, and, finally, the approval of your Supreme Grand Master and a Crown of Life.

The Grand Marshal shall then make the following proclamation:

I am directed by the Most Puissant Grand Master to proclaim, and I do hereby proclaim, the officers of the Most Puissant Grand Council of Royal and Select Masters of the State of ........ duly and regularly installed in ample form.

The Right Puissant Grand Chaplain shall then offer the following or some suitable prayer, which shall conclude the ceremonies of installation of the Grand Officers:

To Thee, O God, we now commend ourselves, and the varied interests committed to our charge. Ever keep and preserve this Grand Council in purity and usefulness, and may its proceedings tend to Thy glory and the benefit of our race. Amen.

RESPONSE: So mote it be.



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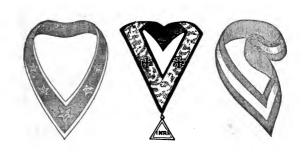
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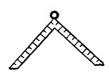
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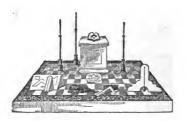


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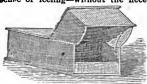
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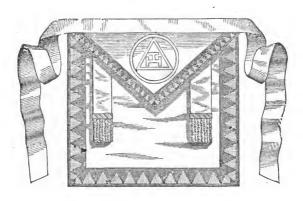
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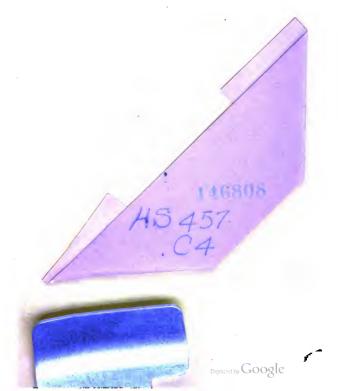
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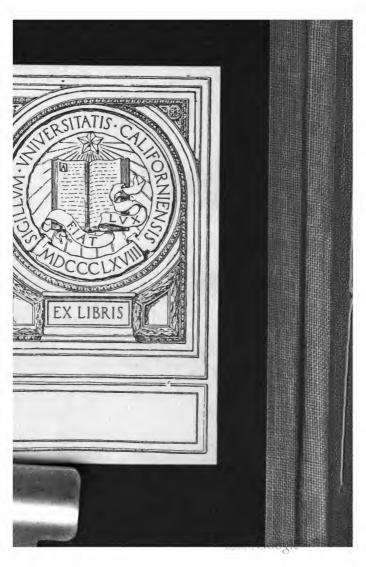


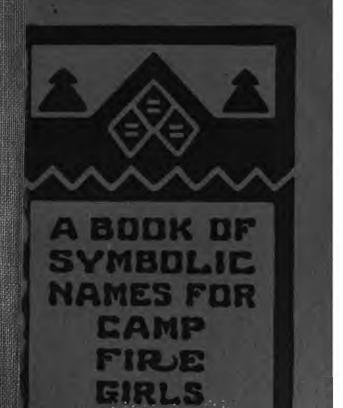
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# A LIST OF INDIAN WORDS

from which girls can derive their Camp Fire names

Prepared and Edited Especially for the use of Camp Fire Girls

By Charlotte V. Gulick

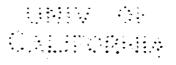


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"The Romance of Names," by Ethel Rogers, Page 2,

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# THE ROMANCE OF NAMES By Ethel Rogers

When little American Dora reaches the age of Why? Why? Why? it may occur to her some day to ask her mother a question that neither the Dictionary nor the Encyclopedia can answer. why does my name have to be Dora?" Then her mother will answer, "Because your father and I chose that name for you," or "Because it is such a pretty name." or "Because your Aunt Dora wanted you named after her." Or perhaps she will take little Dora on her lap and tell her a story the child will never forget about a beautiful woman named Dora, who took mother as a little child when she had lost her mother, and cared for her as if she had been her own little girl, making her happy and teaching her to be a true, faithful woman. "So you see," she will say, "that is the reason why your name is Dora, and mother wants you to grow up just as beautiful and true and good as the woman whose name you bear."

The child will promise and run away, thinking many serious thoughts about this matter of names. Why don't other girls' names have meanings as beautiful as her own? Why can some other girl have the name "Dora" without its meaning that you must be kind and loving and true at all? Above all, why must some girls have pretty names and some ugly ones, without a bit of choice in the matter themselves?

There are "whys" for older girls as well as for little ones in this matter of naming, and there is a wealth of romance in it, too, which we have only begun to realize.

When names first began to be given, many, many years ago, every name had its own meaning and was suited to the person who bore it. If it was not, something was added to make it suitable. Just look at the names of the kings of old England, if you "The good," "the brave," "the don't believe that. just"-when you see a word like that made part of the name, you really know something about the person. But we don't have to go so far back as old England, because this old idea of naming is carried out even more beautifully by our own American Indians, whose poetic love of nature has helped them to express in their names not only the truth they have seen, but the beauty and mystery they have felt in Suppose, for instance, that our little American Dora had been an Indian maiden. Her name would not have been Dora, but, let us say, Wapomio, Little Sunbeam. When Wapomio begged her mother to tell her why her name had been given, she would perhaps hear a story like this:

"Once upon a time when you were a wee papoose, your father, the great brave, took his squaw and his little one for a long journey in search of food. We rode in his canoe on the lake, and one day there was a fearful storm that tossed the canoe as if it had been a leaf. The brave's brow was like a thunder cloud. But our baby laughed, and a moment later the sun came out through the clouds and soon the waters were quiet. So we said, 'Let us call her Wapomio, and may she always bring sunshine, no matter how heavy the clouds have been!'"

For the Indians wove poetry into their names as into their decorations on basket and gown and tepee, doing nothing thoughtlessly. Often they waited many years to give a name to a boy, till he had won it by showing his skill in athletic games, his gifts of speech, or by performing some act of valor. A name won in such a way was not only a source of pride, but a great spur to the lad to be worthy of it, and to press on to higher honors.

Some such feeling our American boys show, though not so poetically, in the nicknames they bestow on each other. Every crowd has its "Shorty," "Fatty," "Poky," or "Sissy" named for some personal characteristic that easily catches the eye. Other names are won by achievement and confer great honor, such as "Doc," for the boy who is skillful in binding up the bones of injured animals, or "Judge," for the one whose wisdom and authority all acknowledge.

Something of this happy democracy of names, with a good deal of the Indian poetry, and a depth of meaning that goes beyond either, have been gathered up into the Camp Fire plan of choosing names for use within the Camp Fire circle. In the first place, each girl chooses her own name. It is for her to say whether it shall be ugly or beautiful. It is not a standard some one else has chosen for her, nor a summary of what some one else thinks she is like, but an expression of her own nature and her own deepest ideals.

The name should not be chosen hastily. As the Indian waits to name his son till the great moment arrives when he wins himself a name, so the girl should wait patiently, with much searching of the heart, till the "ruling passion" of her life reveals itself. The Guardian must help her in this search, within and without, for the symbol and word that satisfy her longing. For this may be, and indeed has often proved to be, the moment when the girl comes face to face with her own heart and chooses deliberately, for the first time in her life, what kind of a woman she purposes to be.

Every Camp Fire Girl must understand that the secret of her life, whether for joy or for sorrow, lies in herself. If she wishes success in the world of business or professional life, it depends upon the thoroughness of her preparation and the faithfulness of her service. If she wishes for success in life itself, as a friend, a daughter, a sister, a mother, she must build for that no less thoughtfully and purposefully than for the other. It is to aid the girl in this process of building her life, and to make the building of it a thing of beauty, happiness and romance, that

the Camp Fire plan of choosing names has been adopted. It is the same idea of self-development that should be expressed in the ceremonial gown, every decoration being the expression of some personal achievement or experience or ambition, lovingly wrought by the girl's own fingers with all the beauty of symbolism and grace of design at her command.

No one language is suited so well as the Indian to aid the girl in her choice for a name, both beautiful to the ear and full of the imagery of nature and of life. For this reason a list of names is being prepared, to place at the command of Camp Fire Girls the choicest names from many dialects, which they might not be able to study for themselves. Yet this does not mean that the girls are limited in their choice to the Indian languages. They are free to choose from any language, or to combine words in our own to express their heart's desire, or to fashion new words for themselves as the Camp Fire watchword, WOHELO, was formed, by combining letters from Work, Health and Love. If after a time a girl decides that her name was too hastily chosen, or that she has outgrown it and her ideals have changed, she may write it on a slip of paper, burn it in the ceremonial fire, and receive, with the Guardian's approval, a new name to express her new desire.

So it is expected that every Camp Fire Girl will choose her name with loving care, and will find it a guiding star in her happy progress along "the open

road" of Camp Fire Life.

### LIST OF ABBREVIATIONS

B. & O	.Biloxi and Ofo
Chipp	.Chippewa
D	
K	
L	. Lenape
Nat	. Natick

N. B.—The Otchipwe, Ojibway, Chippewa and Chiapas are all the same language.

### **PRONUNCIATION**

The Dakota "c" is pronounced "ch"; "e" as "a" in "fate"; "i" as in "machine,"

### NOTES

It is possible to abbreviate and change the spelling of names to suit one's taste.

Make up combinations of two or more Indian names, getting them of the same dialect if possible. Make up names from syllables of English words

like Wo-he-lo.

Take names from other languages.

The names in this list are not all suitable for names of girls, but many of them may be used in the "Count."

ability, a able for anything, be: to I yo ki hi (D.) able, one who is: Waoki ha ka (D.) able, to be: Waokihi (D.) above: A kan ta (D.)\* above all: Ish pem ing absorb: Yuhe pa (D.) abundance: Ota (D.) abundantly: I tu sdi (D.) acceptable: O i yo kipi (D.) accompany another: Ki ci cin yan (D.) accomplish, able to: Oki hi (D.) accurate: O wo tan na (D.) accurate: Nis tu ti (B. & O.) achieve by working: Shuta (K.) acorn: Uta (D.) acorn: Peksu (D.) ract, to; to do: Skan (D.) active, I am (make progress in work): Han di ta (D.) add to: Neta (K.) add to: Aokaga (D.) adorn the neck with beads: Waka advance: I yo pta (D.) adventurous: Wa di ta ka (D.) advice: Wo wa ho kon ki ye (D.) to advise: advice: Hah hoh pah advise. to: Wa ho kon kiya (D. advising together: Ho de os seh help, to: afford mutual Hasha tu.aya (K.)

according to: Oki hi | afraid, not: Mun ne pus kee after: A ha kam (D.) again and again: Aktakta (D.) again and again, to come: Hi yan ka (D.) again; once again: Aki hde (D.) against wind or current: Ta to he ki ya (D.)\* agreement: Shutanka (K.) ahead: Tanni (B. & O.) aim, to take: Laya (K.) air: Awan air (wind): Silla alder: Caputa (D.) alight: Nah pee alike; equal: Na pin tu (D.) alive: Te (B. &. O.) alive, I am: Ni wauna alive, to make: My ake yuza all (emphatically give all, be all etc.): E ca o wasin (D.) alliance; friendship: Odako ta (D.) all over: O wan ca (D.) all together: O co wa sin (D.) all, whole: Nanuk (K.) alone: Tan sna (D.) always: Imi ambition: Askwanisiwin (Chipp.) ambitions: Wi cas ta tanka cin amuse or comfort one: Ims ga ga ya (D.) anchor: Ki saq anchor, an: Wi speye (D.)\* anew, to make: Pi ya (D.) answer; to speak in return: Ayupta (D.)

answer, the: Ni co man

ant: Ta zu ska (D.)

ant: Shi wa nu "ant clan": An namu antelope, prairie: Ta to ka dan (D.) ant hill: Ki mad sham\* hill: Eni gowi gamlg ant (Chipp.) appear and disappear: A hi yoka sin sin (D.) apple: Ta span tan ka (D.) apple: Mish imin apply oneself intensely, to: A can can (D.)\* appreciate: Stinta or Witchna (K.) April (the moon in which the waters become navigable): Watopapiwi (D.) April (wild goose moon): Wa wa gisiss (Chipp.) apron: Ma ku ak alipi\* apt: Wayu pi ka (D.) around: Tuna (K.) around, all: Gin ka kia mna (K.) arrange things well, to: Wa pikiya (D.) arrow: Wan hin kpe (D.) arrow: Wintap arrow, little: Taltsiaga arrow to the string, to put the: Ekata (D.) artery: Kan (D.) artist, stillful: Woh do ke ca (D.) ascend: Gaula (K.) ascend above the horizon: Ge up ka (K.) ascend repeatedly again: Ga ulapk.apele (K.) ascend unseen by others: Gau lap ka (K.)\* ashes: Pangwi (Chipp.) ask, to: Wada (D.) aspen: Wah cin ca assemble: A mni ci ya (D.)
assemble together: Wita ya i hl ya (D.)

assemble, to collect: Pi wa ta assistant; disciple: Taoki ye (D.) each assist other: Hashat u (K.)\*aya assist in carrying a load: O kpe (D.) association, form an: Menka (K.) always. assume. the good: Shewa (K.) at once: Wacake (D.) attached be: A mah ya to, (D.) attack: Waanatan (D.) attain; reach to: K'leka (K.) attempt more than once: Ke ko uya (K.) attention, pay: Ma tcha tka (K.) August (green corn moon): Mondamin gisiss (Chipp.) August (when choke cherries are ripe): Can pa sa pa wi (D.) aurora borealis: Shnuya (K.)\* autumn: Ptan ve tu (D.) autumu: Hi don ne autumn:Shalam (K.) avenue. long: O hah kas tatch y an te awake: Kikta (D.) awaken: Am asi ka (Chipp.)\* awake, the keeper: Sa go you wa tha

awake, to cause one to: Wa В

awake, to become: Skishula

baby: Tenase bake oven out of doors: Horne baker: Was pan ki ya (D.) ball: Ta pa (D.) ball, play: Ta ka psi ca (D.)

(K.)

yuhica (D.)

balm: Wahpe wastemna (D.) before. to go: To ka he ya bandage, a: I yu ski te (D.) (D.) band together for a purpose: begin: To ka he ya econ beginning, the: To ka he (D.) Aowakiya (D.)\* barberry bush: We le li (K.) behave beautifully: Tidsh bark: Canha (D.) shut a (K.) bark: Wa na geb behind; after: I hek tam (D.) behind: I ha ka pa (D.) bark of a tree: Too kam is barter or exchange: Toki vo bell: Tin tin peki ya (D.) below: Do ma pe ha basket: Ma kan opl ye (D.) bend in the river, a: I pa ksan basket: bucket or pitcher: (D.) Waki sko kpa (D.) be on time: Helo mala basswood: Hinta (D.) best: Tah sni bathe: In du za za (D.) be, to: Wan ka (D.) bathe: Apaste (B. & O.) better: A wa ste ya ken (D.) beach: Huta (D.) bead: Yahi (K.) better: A he ce ca ke (D.) better, to be a little: O e ce ca beads: To to dan (D.) (D.)\* beads: things strung on tobetween: O ta he dan (D.) bewitch: Ta wi (K.) gether: O ya za (1).) beads. string of: Bo hei hei bewitching power: Shu ish (D.) beads, white: Ska ska dan be with; following with; on beam of light: La tow the same side with: Ki ci ca bear (North wind): Yaogah (D.) (Ir.) beyond: Kuta bearer of the law: Ganesha beyond, from: Sanpa tan han oh\* (D.) bearing the names beyond: greater than: Aiyo (record tan (D.) book): Se uh no keh te beautiful: Aish ish tchi (K.) bind, I: Wa Kas Ka (D.) bind, to: I ya ka ska (D.) birch bark: Man kwa beautiful lady: Wi wa ste ka (D.) beaver: Hah nee birch grove: Win na kee birch, white: Tan pa (D.)\* beaver: Tama kwa\* beaver: Ah meek (Chipp.) bird: Ku des ka (B. & O.) beaver woman: Chah pa wee bird: Waz hi.ga bird: Ko ko ai a (D.) because: Ha ka bird: Chi wu beckon, to: Koot kootah bird: Nle he bird, a sea: La gua dji\*
bird chief: Waz hi ga ga hl become: cause to be or cause to become: Hive ya (D.) bed: O win za (D.) bird, humming: Tanagidan bee: Tuh maga (D.)\* bee: Zearate (D.) bird, little: Ni e hi sa bee: Kanxi bird, little grey forest: Tchi bee: Bi (K.) kash (K.)\* before: I to kam (D.) bird, lonely: Shin ga wos sa

colored:

grape

(D.)

bird of the forest, little: Tch | blue; il il ika (K.) birds: Waki ye (D.) bird, small: Su ti ki bird's nest: Hoh pi (D.) bird, snow: Wa ka san san na that flies through the bird rain: Ge me wun ac\* bird woman, the heavenly: Gi zhi go bin es ik bird, yellow: Waz hin ga cl birth: Ton pi (D.) black: Wataya black: Sa pa (D.) blackbird: Zit ka tanka (D.) blackbird, red-winged: Am do sa. (D.) Wa blackbird, red-winged: mdo sa (D.) black walnut: Hma (D.) blanket: Yudi yudi blanket, red: Si na sa (D.) blanket, to spread one's: Wah dum da ya blanket, under a: Kagun tuk blanket; woolen or skin: Sku tash (K.) blaze on a tree: His pich blaze, to make a: I de ya (D.) blood: We (D.) bloom, eternal: A i yansh blossom: Wah ca blossom, a: I tka (D.) blossom out, to: Ka mdu (D.) blossom: blossom. to: Shlapa (K.) blotter: Wa asa pe (D.) blow and make a blaze, to: Boide (D.) blow as the wind, to: I po gan (D.) blows, it; wind: Ta to wa pa (D.) blue: To he blue beads: To to dan (D.) ∠bluebird: O wa issa (Chipp.)\* bluebird: Waz hin tu bluebird clan: Chorzh na mu blue dawn: Na chur u chu

bluejay: Te te ni ca (D.) blue, light: Sup kin blue or green: To (D.) blue, sky: To wan zi ca (D.) boat: Wata (D.) boat; steamboat: Peta wata (D.) boat, stear the: I yu pse ki ci yuza (D.) boat, steer the: I yu pse yu za (D.) body, the whole: Tan o wa sin (D.) book: Kde (B. & O.) book (painted or written): Wo wa pł (B. & O.) borne up, to cause to be: Yu oka pota (D.) both places: La puk ni (K.) bow and quiver: E sha ko nee bowl: Kapa (K.) bow string: I ta zi pa i kan. (D.) branch out: Wu uk ala (K.) brass: Mazazi (D.) brave: Wash u she brave: Wa di ta Ka (D.) brave: Wa di ta (D.) brave, to be: Ohita va bread: Pak we il gan break of day: An pao (D.) Breathe: Hoka (K.) breath of life: Tani ya (D.) breeze, airy and cool: O ka du za (D.) bright eyes: Ki ri ki bright eyes: Al ku la na bring near to: O was ya (D.) brimful: Stani (K.) broad woods: Kar he tyon ni brooklet, at the: Ko kas ki broom: Owa kica hin te (D.) broom: Yuk kay ik brown: San (D.) browse: Pa wa (K.) bubble, curl and laugh along as a stream: I ha ha (D.)\*

### Chipmunk

bubble up, to: A bo mdu (D.) camp in the mountains. pitch: Makuala (K.) buds; ends of branches: Can in kpa (D.) build a lodge: Latcha (K.) camp fire, to build a: Shu dsha (K.) candle, to: Uda (B. & O.) building: Latchash (K.) building, she is still: Sen hah canoe: Can-wa ta (D.) canoe: Ga o no uh\* lo ne bullrush: Ke wa te wa\* cance: Pa a bullrush: A puk wa (Chipp.) buoy up, to: A spe wa ya (D.) canoe: Chee main canoe: Mu to ma burden, carry a: Met kla (K.)\* canoeists, good: Mo he gans burn, or blaze like fire, to: carpenter: Can ka zi pi (D.) It kon (D.) carry for another: Ki ci cin burn, to: Elus na (D.) burn, to cause to: Gu ya (D.) carry together: A ki yu ha pi burn, to cause to; set afire: (D.)\* I de ya (D.) carve, to: Page (D.) burn with a pleasant smell, cause to play, to: Skan ki ya to: I ya zi ta (D.) burst into light: Ni li wa cave: Ma koh do ka (D.) bushes, rose: On zin zin tka hu cedar: Hante (D.) (D.) cedar: An su di\* busy for someone, to be: Shat cedar, feathered leaf of: Tes u aya (K. su ya busy oneself: Tami (B. & O.) cedar maid: Han tay wee (D.) buttercup: Wak mu su da\* cedar, red: Han to sa (D.) butterfly: Ki ma ma (D.) celebrate by dance songs: Ye butterfly: A pa denska (B. & ka (K.) celestial bear: Nya gwa ih 0.) butterfly: Me maing gwa cement: I yas ka pe (D.) center of the lodge near the butterfly spirit: Ka cloozh butternut tree: fire, in the: Co to ta (D.) Ta zu ka hu (D.) ceremonies, conductor of: O kee pah ka se kah chance, by; accidentally: Wa cabin, little willow: Stin a ga nun (K.) cheer up by words: Can to ya tin za (D.) call one's own by name: Ca zi hdata (D.) chickadee: El u to a call to a feast, to: Kico (D.) chief: Ty ee chief: I tan can (D.) calm: A mda ke dan (D.) calm, daughter of the: Kaye chief, fire: Pe de ga hi chief, great: Mu ni la ki (K.) chief, little: Ga hi ge zhin ga li si calm and shady places, toward: Da bi na wa\* chieftanship: Mi a war wit child, little; baby: Hoksi yo calm place in a lake or river: Kaomni 'D.) ko pa (D.) camp: Gabe shi win (Chipp.)\* children: Hok sl yo pa (D.)

chipmunk: Ay ashe\*

camp, to pitch: Me wa (K.)

choke cherry: Can pa (D.) choose, to: Wakahniga (D.) churn to: Waboco (D.) circle: Pon go circle: Kuneki (B. & O.) circle, going around in a: Ba circle, inside the: Luyan sti (K.) circle. to form a: Taki ma (K.) citizen: Wozu ti (D.) clay: Wa bi gan clear and cold: O po sa (D.) clear as sky, sky colored: Ka so ta (D.) clear as water: Mde ze dan (D.) clearing; an opening: Te ka hun di an do clearly: Mdes ya ken (D.) clearness (like air): O wo tan in (D.) clear sighted: I sta mde za (D.) clear the thicket, I: Alib amu\* clear, to make: Mdes ya (D.) clear up (as the sky); Ka sot a (D.) clear sky woman: Mizhaqu ud ok (Chipp.) climb: Guka (K. climb, to: A di (D.) climb up, to: A di (D.) clock: Wilyayedan (D.) close; near: Wika (K.) close to: O ka se ye dan (D.) close to the camp fire: Wig gata (D.) close to, to be; to touch: I pu ski ca (D.) close together, standing: A ki psa ya (D.) clothed with, to be: Kiton (D.) cloud: Patki cloud: Mah pi ya (D.) cloud, blue: Maq pi ato

floating: Pe ahm e cloud. squeet (Cherokee) cloud, red; scattering clouds: Mahpi hpi ya (D.) clouds, among: Ma hpi ya (D.) clouds, beyond the: O ka ge zu ya clouds, bunch of: Shu kaki clouds, shifting: Ana ba bik wa sin clouds, sitting on the: Au nah quet o haw pay cloud, the: Ye how lo gee cloud, the great: Chee me na ya quet cloud, white: Notch ee ning a cloud, white: Wa bo kie shiik clover: Tci ty ee clover: Lexse\* clover dance: Lu lin ka mi ni clover, wild: Chi wi cluster of tents; town or village: O ton we (D.) coal of fire: Petaga (D.)\* cob web: Unk tomi ta ho ka ta cob webs: Mah pi gin gin ca cold: O sni (D.) cold: Wah gee yah collect: Mna yan (D.) collect, to: Wakamna (D.) cold side (north): Oto waga come: Wa hi bu (D.) come: become: grow: (D.) come, bring in one's own, to: Hdo u come home and remain, they Ahiyukan (D.) come near to; hold near to Ah de yu za come up again after diving Hdi na pa comet: Ish koo dah (Chipp.). comfort one, to: Kicanpts command of one's self. have: Oiclin za (D.) command over one's

have: Can te i ki cun comrade: Ki cu wa (D.) confidence: Wa cin yanpi (D.) consecrate, to: Wayu wa kan (D.) consult, to: I wa ki ksa pa contain, to: Ki pi (D.) contented: Wa cin pl yo kipi continue to go up : Ek o le la cook by the heat, to; toast: O kan ya span yan (D.) cooking fire, to build a: Shu to la (K.)
cook, li ttle: Uhon zhin ga
cook on coals: Nokla (K.)
cook, to: Wat ca
cook, to be a: Pashu ta (K.)
cool of the evening, the: Hta
cu shi (D.)
copper: Ma za sa (D.)
coved: thread: He hen ta (D.) cord: thread: Ha hon ta (D.)
corn: Wa hin ske (D.)
corn: Kau
corn: A ti ra corn : Mondamin (Chipp.) corn ear: Ni sa ko si (Ojib.) corn/ ear maiden, white: Qotca awat mane corn, ear of: Hu wa pa (D.) corn girl, yellow: I eh chu ri chah corn, Indian: Wa mna he.za (D.) corn planter: Gy ant wa ka corn silk: Natu (D.) corn, spirit of: A na tah corn, sweet: Wasku ya (D.) correct: Nis tu ti (B. & O.) costly; valuable: Te hi ke (DA cotton tail rabbit: Pec oo ee deh council house: O wa ih e tipi council to meet in: Shu tan ka (K.) counsel: advice: Wa ho kon ki ya. (D.) counsellor: Tayi to (D.) counts the thing to the very

end: O kub e a gin dum ok (Chipp.) counts himself rich, one who: I hda zi ca ka (D.) Ta span tan ka crab apple: (D.) cradle: Ny yuk putto crane, white: Pe han san (D.) create, to: Shu ta (K.) creation, the whole: ko hna ka (D.) Ma ko dsha cross over, to: (K.) cross over a stream, to: Hiya kapta (D.) crow: An dek (Chipp.) crow, little: Ho sa cultivating the ground, work: Ki can yan (D.) cup: Wlyatken (D.) cup, painted (a flower) Pot al u kai u in curl or crip as bacon, to: Na hmun (D.) flame: send up curl up in sparks: Kahaha (D.) cut up fire wood: Ki cl ca ksa ksa (D.) dance: Wa-ci pi (D.) dance, I: Ni ba ta na

wakan dance. night: Han wa ci pi (D.) dance of gratitude: Po noh dancer: Namid dancing girl: Wa chee we (D.) danger, to take a place of: expose oneself for another: Waanaki skin (D.) dare, to: A o toh na ka (D.) dark: Tpa za (D.) daughter: Cun ksi (D.) dawn: An pao (D.) dawn, first glimmerings of: An pta ni ya (D.)

medicine:

Wa ci nce

dance.

dawn, it begins to: Talaw ya dawn light: Se kyal ets tewa dawn spring: Tala coa day: Anda day: Kit to ko day: Weya, Uwaya day: An pay tu (D.) day dawns, the: Nil ka (K.) day, every: Ko na way day light: Cha kwat day long, all: Waita (K.) day sun: An petu wi (D.) day, the next: I an potu (D.) day, this: Neppe tangis day, this; now: An pe de han (Ď.) debts, to pay one's own: Wah da zu zu December (long night moon): Ta he cap sun wi (D.) decide: Yaco (D.) decorate: Heyaky waste ste kicum (D.) deep as water, dense as foliage: Sma (D.) deep down: Muna (K.) far within: Te ma hen deep, (D.) deep, to be (as water): A sma deer: Dosh shee deer: Ta hin ca (D.) deer: Tak chu defend: O ki ya (D.) dense leaves: O wa sma (D.) depth: O she desire a great deal: A ka cin desire, I: Shanauli (K.) desire more: A ka ha desire much; to long for: Wa cant o kpa ni (D.) desire, or want: Cin ka (D.) desire strongly: Ti ama (K.) desire, to: Wakon (D.) desire to be with: Ki wa kan he za (D.) desire: wish: Cin (D.)

dawn, God of the: Wom pan | determination: O wa kon ze (D.) dew drops: Cum ni (D.) dew eagle: O se ha go a dexterity: A ka ho pi (D.) dexterous, one who is: A ki h-(D.) ka (D.) difficult: Te hi ka (D.) difficult, that which is: Waki ksa pe ca ba bik digging into: O ka pi (D.) diligent, to be; make e.e. Au nah Alcieiya (D.) discover: Shle ta o gee dish, the: Haun naw co Chee me na dish; plate; bowl: Wal (D.) disaph ee nings dissolve: melt: Skan (D.) distance from, at a: We l (K.) n ka min dive, to: Ki hnu ka (D.) diver: Shingebis\* wn or vildivide: Ki yus pa (D.) divide among themselves (D.)\* .. Ki ci pa mni pi (D.) a ho ká ta divided; partaken of equa A ki pam (D.) divine: Wakan (D.) do difficult things well: han ka (D.)\* doe (loving maid): Tak chah wee (D.) doe: Ta wi ye dan (D.) do for someone, to: To ka ki con (D.) dogwood: Can sasa hin ca (D.) doll: A mo mo na do more than is required, to: I sun (D.) don't fall down: Um bich Ea sash door: Ti yo pa (D.) door, at the: To yi pa ta door, great: Ka no ago a door, her (happy hostess): Ta tee yo pah door, open: Do ne ho ga we

the open: Ten squata; on M to open the: Shla uk iola O mi mi (Chipp.) wood: Majella ki b CYana (K.) co. Mu kmuksh (K.) con fly: Kwo ne Kwo ne shee cool.) Oly: Kok tingsh (K.) cookhr: Kuk tu (K.) te la ': Shu ma ka lo wa cook, li cook o to the fire: Petis cook, t cook, saiden: Owa Manitu\* cool miksh (K.) cu sout, to: A i han mna coppe cord out anything, to: A corn:e corn: habitually: Hush ti corn: (K.) corn: Wi han mde sa (D.) corn, prophetic: Tui ka corp .m; have intercourse with the spirit world: I han mna (D.) ream, in a: A de zo ka nug reams in song, express: Tu ticksh shu ina ream song, they sang their: Shuina sha tutiks m'n' alam ream song, to sing uninterruptedly: Shu in o ta (K.) ress, in full; with all beads on: Shulu tam na (K.) rift along; wave in folds, to: Kah bo ka (D.) rink from a spring, to stoop down and: I pa mung (D.) rooping wings: Te yo we yen rowsiness: Wi ca hba (D.) rum: Can ce ga (D.) ry: Pusa (D.)

dry branches fallen on the ground: Ots kwi ra ke ron duck: Wawa duck: Pa hi tu duck: Pi tipli (K.) dweller, mountain: Ca ka na yi dwell in, to: O ti (D.)

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each and every one: Otolyo hi (D.) each other, with: Kici (D.) eagle, golden: We pia gah eagle, little: Ti a mi li a\* ear: Ma so a ki ears: Wica no ge (D.)
ears; sense of hearing: No ge (D.) early in the morning: Una (K.) earth: Maka (D.) earth: Kaila (K.) earth: Ri pa earth: Tu wa earth in spring: Elat seyi (Cherokee)\* Maiden (generous. motherly: Mah kah wee (D.) earth. the trembling: kaush ka east: sunrising: Wi hi na pa (D.) East wind: Wy o hin yan pata (D.) East wind: Wabun (Chipp.) East wind: No patin (Nat.) eats, I procure the: Nim mid jim ike (Chipp.) eats: Mid jim (Chipp.) eat, to: Wota (D.) eat with one another, to: Ki ciyuta (D.) echo, an: Yaiyo wa za (D.) eclipse: Gisiss nibo (Chipp.) elastic: flexible, to be: Hiu hi wa (K.) eldest: To ka pa (D.)

elm: Ay udi (B. & O.)\* embark, to: Wata en o pa (D.)\* embroider, to: Wa pa hdan ton (D.) encamp while travelling, to: Makt chna (K.) enchanted stream: Has sa yam Da encircle with the arms, to: A o ki be (D.)\* encircling with: O ki be ya (D.) encourage, to: I yo ki (D.) encourage, to: I yo pa sta ka (D.) end, at the: I han ke (D.) endless: O wi han ke wa ni oa (D.) enlarge, to: Ka tan ka (D.) enliven; cheer, amuse: I ma ga ga (D.) esteem: Waste daka (D.) esteem, to: Ki da (D.) esteem, to: Wa han da evening: Hta ye tu (D.) evening: To ko chippe evening: Ken wan ne evenings, towards: Htaki ya (D.) evenly: Mda ye ya (D.) every one: I yo hi (D.) everywhere: O wan cha ya (D.) everywhere: Na nu kash (K.) exactly: Tkon sa (D.) exceed: Ka pa (D.) excell, to cause to: Wakape ya (D.) been to have existence; acquainted with in a former state of: Ti han mde ya (D.) expose oneself for another: Ån a kik sin\* faun (South Wind): Ne ogs extending far: Han ske ya feather down: Poh kiee tum (D.) February (hunger moon): eye: Ísta (D.)\* eve: Konda February eyes: Os sa

eyes, clear: I sta sok so ta eyes, quick: Wy ten ac eyes, silver: Da na waq eye, the watching: Shunt hunta eyes, with many: Lulpalth (K.) F face: Estah face: Yet face toward the mountain: A wab ko wish o shush fair: Nick.a wadis (Chipp.) fairies of the woods: Puk we jinies fairy woman: Cum ush quio faith: belief: Wi ca dapi (D.) faith: confidence: Waciny pi (D.) faithful: Wicaka (D.) faithful keepers, soci society of the: Ho non di ont falling day: Des ha ve nah falling leaves: Ka am ak falls: Bak It ig falls. ribbon: Lung u tu ku 14 fall, to: Pa (D.) familiar: I va ki te dan (D.) far: Te han (D.) far: Te han yan (D.) far as the eye can reach: staohiya (D.)\* far from any dwelling: .Itt wo ta he dan (D.) far; high up; Ati (K.) far, I come from; An dah sh oh tral fastened together, to be: Id ko ya ka (D.) fast, to go: Tcina (B. & 0.) father: Ni su na faun: Ta cin ca dan (D.) faun, little: Ta cin ca (D.)

ka de win

Wicata wi (D.)

(raccon

moon):

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ds us, she (spirit of the	fire coming op oot of the sea:
naize) : Tono ca yo hua	Ki nax gegantic*
l gently, to: Kim*	fire every day, build a new:
ling of heart; purpose:	Sho dsha peli
an teo oze (D.)	firefly: Wah wah tay see
dle: Can i pa kin za (D.)	(Chipp.)
d, in the: Magata (D.)	firefly: Wan ye ca (D.)
d mouse: Thoo chee deh	firefly: Peti (B. & O.)*
: Mazi pa be (D.)	firefly: Uda (B. & O.)
in Indian: Owe cin han	
D.)	ie la
to: O pa gi (D.)	fire for someone, to make:
full, to: O zu dan ya (D.)	Ce ki ca ti (D.)
the place full—standing,	fire, lie near; they are near
ie: Pe bi ga bow ik (Chipp.)	the Camip Fire: Kshilala
is much, one who Waiye	(D.) /
a ca (D.)	fire, lie near; they are near
is much, one who: Wawa	the Camp Fire: Kshllu ya
cun van ka (D.)	(D.)
:: Miska	fire, near the: Pet ka hda (D.)
weather: Oh kum ha	fire, near the: Pet ki ye dan
er: Na pcu pe (D.)	(D.)
ter: Na psu ka za (D.)	fire, night: Wik kia oh
sh, perfect: Hds su (D.)	fire on a journey build a:
sh, to: Yu-stan (D.)	Shne na
, to: I ye ya (D.)	fire, on the: Petan (D.)
one's own, to: I ye ki ya	fire, people of the place of
D.)	the: Po ta wa to mi*
one's self, to: Shakual	fireplace: To ke (K.)
K.)*	fireplale; chimney stove: O ce
, soft: Koan na	ti (D.)
Jin gob (Chipp.)	fire, resembling: Xon ne wan
: Ish ke te (Chipp.)	fire, sacred: Wakan den da
: Ohe Ha	fire. self-burning: Way lk ga
: Ta hi	ni fine the encelle of N-1
Peta (D.) : Yo lo	fire, the crackle of: Na kpa
: Ta ta	kpa (D.)
	fire, the new: Bon son gee
: Tun	fire there, having: O te go
: Ta cot	fire, to make: In nik
: Tat osh	fire, to make a: Coti (D.)
act of making: Pon sa	firewood, to gather: Can de
agn	(D.)
rand: Pe tu ste (D.)	fire worker: Sank hi can
burning brightly: Kez hi	firmness; strength: Wicosu
me	ta (D.)
burns briskly: Ki zhi ko	firm of heart, to be: Can te su
(Chinn)	ta (D)

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firmly; solidly at rest: Katin flower: Xiye (B. & O.) firmly standing: Son gan (Chipp.)
first, at the: Toka (D.)
first born daughter: Wi no na (D.) first, the beginning: O to ka he ya (D.) first to come, the: Hebani gani fish: Ka shi ta fish: Kota fish, great: Ga ye was fish, to: Ho ku wa (D.) fish under water: In cha nan fittingly: Ki pl ya flame: Oide (D.) flame: A yo ti (B. & O.) flame; blaze: In de (D.) flame, in the red: Aidesasa (D.)\* flame rises high: Sasa gak wa ne (Chipp.) flame, to burn with: Nu ta (K.) fledged; large enough to provide for one's self: Ki hi flicker (bird): Thon clga flies low, she: Te bus as ik flint, made of: Ta weh skah sooh nyk float along in little waves, to: A ka pot po ta (D.) float along on water or in air: O ka hbo ka (D.) float circling in the sky, to: Nagged sha (K.) floating on a stream: Aoka pon (D.) float like water birds, to: Tchews (K.)\* flock, to be in a: Wa (K.) flood: Minitan (D.) flour: A gu yi pi mdu (D.) flour: Pala ash (K.) flower: Up pi shan flower: U to yan

flower, beautiful: sewa\* flower, blue wild: Ho ksi t kpa (D.) flower, budding: Shlapsh (K. flower on the prairie: 8h ga ti (beautiful) pretty flower, War chah wash tay (D.) flower, white: Wa bi goon flowing swiftly: (D.) flute: Pi guo gan flute: Tol tolia flutes: La len tu flutter along the ground or it the water: Nens (K.) fly all around the sky: Kis ta gi clg flying clouds: Pay ta kooths flying: Dasoak\* fly, I: Na mi ha u fly, to: Wakin yan (D.) fly, to: Niye (B. & O.) fly towards the one speaking Hunt chip ka (K.) fly, those, who: birds: Kin yan pi (D.) fly, one who is trying to Nin ga gwet sea\* fly over, to: A kin yan (D.) fly skyward, to: Nu wal xs fog: Pagu nava Pa ka wi disappears: fog (Chipp.) fog lifts, the: Luash luys! (K.) fog. wrapped in a: follow after: Tapa (D.) follow, to: Pasi (D.) food: Tawon (D.) food: Kwa tak food to, to give: I yo hnas ?! (D.) foot: Nampa foot: feet: Si ha (D.)

foot, on: Huiyun (D.) forces together, joining: Aki na (D.) pan (D.) ford: Sua wa ti ford; crossing: I yu weh ya future, in the: (D.) forest: Mi tig wa ki (Chipp.) (D.) G forest, in the midst of the: Na wak wa (Chipp.)\* forest, woman of the: As gutu garden: Maga (D.) yik forth, go: Huketa fortunately; to make fortugarlands: Yo kol nate: Wa pi ya (D.) foundation: A he cin (D.) foundation: A de han (D.) (K.) fountain, pure: Hee lah dee fountain; spring of water: Mi gathering place: ni hdo ka (D.) (K.)fountain; spring of water: Mi niowe (D.) ya (D.) friend: Ak ta tei (B. & O.)\* friend: Ko da hi (D.) friend: Ki cu wa (D.) friend: Mann ka friend; helder: Tawasi (D.) friend, I am a: Tah in joon ay ish lee friendly: O da kon ya (D.) friendly with, to be: Dakon ya (D.) ni ki ya (D.) friend, particular: Ko da (D.) friendship: Ko da ki ci ya pi  $(\mathbf{D}_{\cdot})$ friendship: girl: Pit kin Ak ta tci (B. 0.)\*friendship: O ta ku ye (D.) girls : Shish ua ga frisk; jump about: A ske han frog: Pakwa ni give: Waku (D.) frog: Nos gwais give: Pot latch frolic: Ga wann ka frost, covered with: A xe wo ya (D.) frozen: Tasaka (D.) fruit: Wasku ye ca (D.) give away: A pa gan (D.) fruit, sweet: Oya ga uh give away much: fruits and grains, invisible (D.) little people of: Gan de yah give away one's own (cerefull: O zu dan (D.) mony): A kpa gan (D.)

full; running over: I o sim na fungus, red: To ka no ge (D.) further; beyond: San pa (D.) future: To ka ta (D.) To ka ta pa game, to play the: Le we (K.) garden: Kitigan (Chipp.) garment: Shu lo tish (K.) gather: A pa hi (D.)
gather berries, to: Staila ni Shi ul kish gather in one place, to: Hi he gather together; pick up: Pa gazing and watching, she who is: Gan a wa bun dum ok generous, to be: O han pi (D.) generous: Akste (B. & O.) generously: Tidsh (K.) gentle: O kin yan (D.) gently: Wah ba dan (D.) get through with; finish: I hu get up: Cke a git ahan gift: Taku wi ca ku pi (D.) girl, a: Wicinca (D.) girls of the sky: Gus tu ko ha give a share of, to: Oki ni ki give away: Kaye (B. & O.)

I ce win

(Chipp.)

Puh puh kena

give; bestow, to: Itu han (D.) | grasshopper: gladly: Pi da ya (D.) glad, to be: Pikida (D.) glad, to make: Pi da ki ya (D.) glad, to make: Can te wa ste ya (D.) gleam or glisten: Wi yat pat pa (D.) glisten to cause to: Wi ya tpa ya (D.) glow: I ye ga (D.) glorify: Ya o ni han (D.) glory in; be proud of: I win kta (D.) glow worm; firefly; Kalmo moksh (K.) go directly to anything: A ta уа. (D.) god of the woods: Can oti dan (D.) goes ahead: Rasuk ose go, I: Mda (D.) going carefully: O ka mna yan (D.) go in one's own boat: Oki Da (D.) gold: Mazaskazi (D.) golden: Zah rah good: Yl ma good: Suayou good man with big name: Ho yah nah ha sen no wah neh good; pretty: Was to (D.) good standing: Minogabow (Chipp.) go on; make progress, to: I yo pta (D.) go upwards: Caula (K.) good, the spirit of: Hah gwe di yu good tidings: Gaiwiu good, to make: Waste ya (D.) goose, white: Wai wash goose, wild: Magasapa (D.) govern: rule over, to: I wa da grapes: Hastan han ka (D.) grass, green: Wa to (D.)

grass, sweet: Wa can ga (D.) grass. sweet-scented: Pshan shaw grass, tall: Dyo e oh gwes grass, waving: Kis ke mas grass, wet: Dyo ge oh ja eh grass with a red flower: Pe ksu dan (D.) gratitude: Wo pi da (D.) great: Tah ah ee great; chief: I yo tan (D.) great; large: Mu ni (K.) great peace: Ka ya ne renh kowa great spirit (ruler): Ha wen ne yu great spirit: Wo can da great spirit: Gitchi manitou (Chipp.) greatness: Wo tan ka (D.) grey sprinkled with blue: Mak mak li (K. grey squirrel: Si na go green: To to (D.) ground: Kaila (K.) ground, bare: Ki sa pa (D.) ground, sit on the: Wa wap ka groups. walking in: mon thin grove of woods: Ta sko zu (D.) grove, little, or island trees: Can wl ta (D.) grow: Ksapi (B. & O.) grow and flourish, to: Ki nun ka (D.) grow by reason of something: I tan yan (D.) grow on, to: A ki ca ga (D.) grow, something that makes things: Winuke (D.) grow, to: Kag ha grow to be something, to: · I ki ca ga (D.) grow, to cause to: Aicah ga (D.) grow up like a plant: Sank

an is sick

dah arding our own, we are: I wan hdag (D.) ard, to be on one's: I wak ta (D.) ard, to stand: A ki ci ta na zin (D.) less: foretell, to: Waayata (D.) ill: Ne tha bit: I yo wan ke (D.) il storm, little: Wah su lah ir: Hin (D.) 10 (around the sun Wi te sdag ki ton moon): (D.) mmer: Mazi yape (D.) nd: Nep (K.) nd: Onka nd, little: Ne pa ga (K.) nd, my: Mi na pi (D.) nds, clap the: Wah das kapa indsome; fine of form: Tan waste (D.) nds see, he whose: nuo tin ands, with both: Na pa nun kin (D.) ing on; stick to: Luta (K.)\* ppy: Elu ta ppy: I yus kin (D.) ppy bird: Wapo meo prbor, canoe: Ponck hock ie rkening to each other: A na ki ci go ptan yan (D.)\* rvest: Wa su ton pi (D.) we, I shall: Nesh wata e; possess: Ton (D.) Mve to keep, to: O tan da (D.) wk: Cetan (D.) wk, night: Pi sko withorne: Ta span hu (D.) hal, to; healer: Wa a sni yan

ardian of the fire: Ah wahn | healing, the art of: Me da min health again, to be in good: Hesh u am peli (K.) health, hill of: Tara jo ries healthy: Za ni yan (D.) healthy: sound: well: Za ni ka (D.) hear, I: Nita ba na hear: Naxe (B. & O.) hearing: O na hon (D.) hearken: obey: A na go ptan (D.) heart: Can to (D.) heart: Tche ka heart: Na tka heart: I po tuk, or heart, gladness of; my heart sings: Wi co can te waste (D.)\* heart of man: Wi ca cante (D.) heart, with the whole: Can te o ze ya (D.) heat; to be warm inside: Okata (D.) help: Oki ya (D.) help; aid: Waoki ya (D.) helper, to have for a: Ta wa siya (D.) help in sickness, to: Tchuta-helping each other; they talk together; make peace: O ki ci ya pi (D.) herbs; medicines of all kinds: Pe zi hu ta (D.) here: Hi na heron: Shuh shuh gah (Chipp) heron, blue: Ho k'a to (D.) hickory: Can su (D.) hide and seek: Nah oo pah chee higher than: P'la i ta ni (K.) high up: Te han wan kan (D.) hill: Paha (D.) hill at the: He ya ka ta hill covered with trees, side of a: Can he nap tan hill, fot of a: He ma ya can hill: mountain: He ya ka

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hill, on a: Kit ke hah ki hill, on a: O gi da ki (Chipp.) hill, on the: Pahata (D.) hill, one who goes up: Ku ki wash (K.) hill people: Etis hoka hills, among the: I wa (K.) hillside, on the: Ka ne sa da ki hill, sloping: Nah ne wa ye hill top: Nink pa ta hill, to run up a: Hu waliega (K.) hill, under the: Allama wun ke (L.) hit every time, to: Shi li lam na Hoe one's own (corn): Ah da ta (D.) hold as one's own, to: Edoni holder of the heavens: Taen humming bird; butterfly; W ya wah kee hold fast on a purpose: Shnuk pa (K.) hold of, to lay: O tan (D.) holds on to it: Sho tye na wat hold the head up: An ta (B. & 0.) hollow: O smaka (D.) holly tree, the: Psun ti (B. & O.)\* home, at: Ti va ta (D.) home, the spirit's: Yek gi ga wua ni home, to come: Hdi (D.) home, to take: A hda (D.) honey, full of: Sit or avi honor; reverence; have confidence in: Kinihan (D.) honored for something: Iyo ki ni han (D.) house: O ti house: Tipi (D.) house: Hit house, a: Init industrious: A pu dux ka house, at the: Ti ya ta (D.) house, at the end of the road: De cu hit

council: house, Waaia-t (D.) household, including perso as well as things: Ti wa (D.) house, in the: Tin (D.) house or lodge, belonging t Hunkel amsh hover; brood over, to: H wan ka (D.) hover; brood over to: Na w (D.) huckleberry: Haza (D.) Hudson River: Sha to muk humility: On si han pi (D.) humming bird: To be ha humming bird: Mo mox (B. & O.) humming bird: No no kah (Chipp.) tin ni ka hunt: A na sa (D.) hunt, to: Waku wa (D.) hunt: seek for: I hni (D.) hunting: Waku wa pi (D.) hunting: Giosse win (Chipp I I: Wa (D.) I alone: Mi ye cin ka (D.) I can: Aka (K.) ice: Wesh (K.) imitate: Kda ka yi (B. & O.

imitate: O wang ya (D.) imitate one's parents or el ers, to try to: Mut chu ya improve, to: Wayu waste (I I, myself: Mis miye (D.) I, myself: Shee dah incense: I zin ya (D.) incense, burn: Aizita (D.) industrious: Mi ni he ca (D.

& O.) industrious: Nita Anoki influence, to: Kon za (D.) ink: Mi ni sa pa (D.) in; on: Oh na (D.) inquire, I: I wan ga (D.) inside of: Yu hiena (K.) instruction; counsel: I wa ho kon ki ya (D.) intelligent: Daka (B. & O.) intensity: Ketchi intercourse with the spiritual world, to have: Han mde (D.) interpret: Lu tat ka (K.) interpreter, an: I e ska (D.) invent, to: To ka yu hdo ke ca inventor: To an do ah (\*) invincible, the: O an ko i tu peh invitation to the feast: Wai ku invite to something: Iki co (D.) inviting each other: O ki ci co (D.) inward: deep: Ma he tu (D.) inwards; toward the center: Kan ye (D.) iron square, an; or steel yard: Mazaiyutapi (D.) island: Mna han island: Witka island: A.waluash (K.) island: Wita (D.) island, beautiful: Wi ta waste (D.) island, little: A wa loga (K.)

January: Witchi (D.) January (snow moon): Agongissis (Chipp.) jest; make fun: A o we han (D.) jewel: O i na (D.) iingles (merry hearted): Snah nah (D.) join (as two roads): Hi yo hpa ya (D.) joint, a: I vo ki he (D.)

joyful; glad, to be: Can te wa ste (D.) July (moon of moulting): Wa sun pa wi (D.)
July (Thunder Moon): Animiki-gisiss (Chipp.)

June (moon of strawberries): Wa zu ste ca sa wi (D.)

just; right: E ce tu (D.)

katydid: Såde (B. & O.) keep at work at a difficult thing: Kabaza (D.) keeper of the gateway: Te hua keep on, to: Hande (B. & O.) keeps at it, he: Ka bas (D.) keeps yelling very fast: De da tub we wi dum ok kettle: Chay gah (D.) kettle: Hoos (L.) kettle, iron: Tchi kemem poi kind; loving: Wa can ki ya (D.) kindly disposed: Can te yukan (D.) kingdom or ruler: Wa wi da ke (D.) kingfisher: Ici da ga yi (B. & knife: Mo ko man (Chipp.) knock: Wahuh de knock at one's own door, to: Hda to to (D.) knot, a: O i ya kas ke (D.) knot of a tree: A det ka (D.)

know how, to: Wa on spe (D.) know one's own, to: Sdon ki ya (D.) knows when he finds things: Mi or up He ah sas

know, to: Sdon ya (D.)

knot, to: I ya kas ka (D.)

labor for one; work on anything: Ah ta ni (D.)

lady bug: On a teska lady of the moon: Mu ya wu u lady slipper: Pi sko ta han pe (D.) lake: Mde (D.) lake: Lu tu ami lake: Su lake, at the: Mde ya ta (D.) lake covered with vellow lillies: Ka sen e kwar lake, handsome: Ga ne o di yo lake, moon: A dis lake is glittering with azure colors, my: Ktsalui ge u e ush lake of the great star: Kil lo qua lake of the sun: Thoor pah whee ai lake, silver: Kalpshi lamb: Debe land in a boat, come to: Wato i hu ni (D.) landing place: O i hu ni (D.) land, in the spirit: Na gi ya ta (D.) language, to use; speak: Oie ya (D.) large; broad: O tan ka (D.) large, great: Tan ka (D.) large, great: Mu ni (K.) lark: Skule (K.) lark: Kikibi komeshi (Chipp.) lark, meadow: Ta ti thin ge lasting for ages: Tchi us hni last, the: youngest: Hakata (D.) laughing maid: E ha wee (D.) laugh; jest, to: I ha ke (D.) laugh, to: I ha (D.) laugh, to cause others to: I ha ke ya (D.) laugh, to make others: Yaiha law, a: Wo kon ze (D.) law: custom: Wi co ope (D.) leader: Pa si pi ka (D.) lead to (like a road): Alya hde (D.)

leaf, red: Mis ko bag (Chipp.) leap into the water: Hu wa (K.) learning: Ka ta kin yan (D.) leather thong: Ti hmi so leaves: Manape leaves are falling, the: Bin ak wi (Chipp.) leaves are wet, the: Tipa baga (Chipp.) leaves; leaf: Wa pa (D.) leaves on ground, thick as: A ki sa ka (D.) leaves, village in the: Wah pe ton wan (D.) leg: Sia legs; arms: Hu ha (D.) level: Kah os ta level; plain: Mda ye dan (D.) life; breath: Ni ya (D.) life, to return to: Ki ni (D.) lift: Yu ha (D.) light (noun): I yo yan pa (D.) light (not heavy): Yoo wis light, a: Iyo zan zan (D.) light, a: Nah pee light as a candle, to give: I zan zan (D.) lighten, to: Wude (B. & O.) light in weiht: Pa po za lightning: Walloka (or To mo ke)\* lightning: Wah kahn dee (D.) light, where they have: Kah hah like: as: Se va (D.) likeness; resemblance: Wi ya cin pi (D.) limber: pliant: Wins win ze dan (D.) limpid; clear: Yal ia la (K.) linked together: Ko ca ya hdan (\*) linked together (group symbol): A yu zun ta (\*) lins: I ha (D.) listen to; attend; obey: Na hon (D.)

listening; attending to: No go ptan (D.) little: Chee mi little: Ketcha (K.) little: Cow kootcha little cedar: Gi ji kens (Chipp.) little girl: Wi cin ca dan (D.) little grey night bird: Ho et little lake; pond: Mde dan (D.) little one; youngest daughter: Wee hah kay dah (D.) little snow shoe: A gi mens (Chipp.) little star: A nan gons little woman: We yan nah live again, to: Ki ni (D.) ... live again, to cause to: Kini ki ya (D.) live, I: Ni wa un live, to: Mi ye (D.) live, to: Ti (D.) live together: Wi ta wen tin (\*) lively: Ko.ko han na (D.) lives out of doors: Tan ko doo loaf giver: A gu ya pi (\*) lodge, a: Wake ya (D.) lodge, to build a: Latcha (K.) log wood: Can wi du ta (D.) long (either time or place): Te han (D.) long; tall: Han ska (D.) long night: Pitch a tibik (Chipp.) longing, filled with: am Nin gao Ken dum look: Nush ka look around, to: Ha kik ta (D.) look for my own, I: Owa kile look into: O ton wan (D.) look out ahead, to; look forward: Shat aliaya (K.) mankind: Wi casta (D.) manner, in a loving: Cant o lookout, to be on the: I wa kta

(D.)

looks both ways: Dagaayo look; see, to: Aton wan (D.) look sharp: Ak su pi look stedfastly at, to: O pa hta (D.) look up stream: Hitchiti look up to: A hi ton wan (D.) loon: Mdo za (D.) loon: Mahng (Chipp.) loon girl: Mahn ge quay (Chipp.) love: Sagii wewin (Chipp.) love: Ak ta ti love: Can te ki ya pi (D.) love, to: Waste da ka (D.) love, to: Can te ki ya (D.) love with, to be in: Shu an ui (K.) loved, one who is: Waste da kapi (D.) loving each other: Waste ki ci da pi (D.) love; honor; respect: Tan da (D.) low: near the ground: Ku ce dan (D.) low clear land by a river or lake: Wa co ka (D.) lucky; fortunate: Wa pi (D.) lucky; fortunate, to be: Wa a taya (D.) lull. to take a: Ked shi ko la (K.)M magic voice: Mi no we make after a model, to: O ka ga (D.) make; create, to: A ka ga (D.) make good, to: A yu na ste make it, I: Na nis ti na make one's self new: I hdu e ce tu (D.) make something for someone: Kicicaga (D.) mallard duck: Pa gon ta (D.)

hnag ya (D.)

many; much: O ta ka (D.) maple: A yan (B. & O.)\* maple, sap of the sugar: Tch ap cha p'lu maple, soft: Ta hdo hu (D.) March (Crow Moon): Andekgissis (Chipp.) marsh, village of the: Si si ton wan (D.) master; ruler: Wa wi da ke (D.) material for council fire: Ga nun ta ah May (leaves are green): Can wap ton wi (D.) May (song Moon): Nagamowin-gissis (Chipp.) meadow: Muskoday (Chipp.) meadow: Saika meadow: Hiwassee meadow lark: Tah ski kah measure (weight): I yu ta (D.) measure one's self, to: I hdu ta (D.)\* medicine crow: Peritse Majpash medicine, happy: Katuk a nak medicine, make big: Na da ne na medicine woman: Any ky an ya meet in council: Shu tan ka meet, launch out to: E ki ci pa (D.) meet. to: A ki pa (D.) mellow: Kam du (D.) melt, to: Skan (D.) mercy, to have: On si da (D.) merry-hearted; jingles; like little bells: Snah nah (D.) metal, worker in: Mazakaga (D.) middle, in the: O co kam (D.) midnight: Han co ka (D.) midst: Co ka ta (D.) mid-summer: Mdo ke tu co ka

ya (D.)

mighty puller: Ma mu ska wash (Chipp.) milk: Pte a san pi (D.) milkweed: Vam pu milkweeds, among the: Ga nos ga go milky way: Tchi be ka na (Chipp.) milky way: Jas we do (\*) mind: Tu mind; will; purpose; thought: Tawacin (D.) mine: Mita (D.) mine, it is: Mita wa (D.) (D.) mingle: mix with: I ci ca hi ya miracle: Wo wa pe to ke ca (D.) mist: Bo zan (D.) mist, clad in: Tem ola (K.) mist, fine rain: Minibozan (D.) misty, it is: Lua (K.) mix; to be mixed with others: Tchawina (K.) moccasin: Tar moosh moccasin: Wak shna moccasin: Han pa (D.) moccasins: Sho loh. mocking bird: Yahpa money (shell wampum): wok moon: Pah hlee oh moon: U ka u kosh (K.) moon: Wi (D).
moon, big: Dis len moon child: Dis ya di (\*) moon, corn (August): Wasu ton wi (D.) moon, full: Han ye tu wi (D.) moon-light: Han wi yan pa ..(D.) moon, little (crescent): Tawaklia (\*) moon moving, new: Ton ithin moon, the: Ni li ha si moon, white: Mi wa con moose (east wind): O yan done morning: Han han na (D.) 30

ning, glory of the: Hope ekaw ning hipp.) ning land, people of: Wa naki (Chipp.) ning light: Wah sai yan ning star: Intka nin tan un (B. & O.) ning star: Wa ba nang hipp.) s, water: Awisho sy place: Ta ha wet ho quito: Suggemah her: Na ku her: In tu i her: Ga ho wes (L.) her: Ne na her deer: Koo lais ka sum her earth: Ma ka eena her, mothers: Wi ca hun ku **)**.) her of snow: Tahoma hers: Pikama ild, I: Nin sig a a bo we Chipp.) intain: Yaina (K.)
intain: Yailani (\*)
intain, beside the: Gannet ha intain, child of the: Rogah ua non da go ıntain, little: Yainaaga K.) untain, Rocky: Ta wah que ah night, through all the: Nish intains or hills, among ie: I wa (K.) uth: Wi ca i (D.)
uth: Ya ne na
ving lodges: Aha chik ving to and fro: Yulalo lberry tree, a: Ansan ku i (B. & O.) · .. stery: Paka stery, those who are with: 'aka zo bi. gara

land: A ba na ki name; to give names: Wa cas ton (D.) near: Ki ye dan (D.) near: Kim tam near by: Gita (K.) near to, to be: O wa za (D.)
near to; near at hand: I ka ya
dan (D.) neatly: Wayuco (D.) needle: Ta hin spa ci ka dan (D.) needle. sewing: Spi ka nash (K.) nest: Kut nest: Hohpi (D.) new: Te ca (D.) new field, a: Mah te ca (D.) new, to make; to renew: Te ca ya (D.) night: Se oh night: Han ye tu (D.) night: Chip pe night: Wik kia night, at: Tan night, by: Han yen (D.) night dancer: Sa tur ka night, good: Han waste (D.)
night, summer: Ki shen ha a
night sun (moon): Han ye tu wt (D. ) nights, they stayed out many: Laz gun hasuxe night, this: Han na ka (D.) night, those who are with the: Hon zhogara

> ho tan (D.) none: Wanica (D.) north: Wy north: Wa zi yata (D.) northeast wind: Chi pe wes sin (Nat.) north, to the: I wasi ya pa (D.) northwest wind: Che ke su (\*)

> noise around, to make a: A

ta (K.)

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northwest wind: Kee way din (Chipp.) north wind: Na nu mit (Nat.) north wind: Ka bib in ok ka (Chipp.) north wind: Yaogah (Ir.) north wind, woman of the: Ki we din ok (Chipp.) November: Ta ki yu ha wi (D.) November (ice forming): Mikwa mika-gissis (Chipp.) now: Na ka (D.) now: quickly: Wan ya (D.) oak: Utu (B. & O.)\* oak, live: Ha ha oak, the pin or water: Udi (B. & O.)\* oak, white: E sin oak. white: U sku ye ca hu (D.) oar; paddle: Wa mna he ca (Ď.) oar, splashing: Eni wa wa sa obedient, he who is: Teaza hua tea kame obey; follow a command: O ki ci pa (D.) obey, to: A na go ptan (D.) observing: Waaton wan (D.) observing, to be: Wato wa ocean( all over water): Mi ni wan ca (D.) October (the moon in which the Indians lay up rice): Wazu pi wi (D.) October, leaf falling: Bin ak wi gissis odors of the pine; wholesome; refreshing: Wa zee me nah wee (D.) often; frequently: O ta ki ya (D.) old: Kan (D.) on; upon: Ko pa once: Wan ca (D. ) part, to take one's: Tan yat

open; as a wood where there

is no underbrush: O kam (D.) open out (as a door): Kat mni (D.) open for someone (as a door Kiyugan (D.)\* otter: Ptan (D. ) outdoors: Kani (K. ) out of doors, lives: doonah outside of: Kan itant (K.) outward, far: Deki oven..: Cega soka (D.) over-see; watch over: tal care of: Wa a wan ya ka (Di owl: Hin a ka ga (D.) owl: Panu hu owl: I hi ka owl: Kokoko (Chipp.)\* owl, grey: Hin ha n san (D. pack, the: Wakin (D.) pack, to carry on one's back Wa.kin (D.) pad, to put under a pack: M un ps (D.) paddle: I pa xa ka paddle: Wati cak boka (D.) paddle, a: A bwi (Chipp.) paddle a canoe: Wa to pa (D. paddle a canoe by one's self Sin wa pa ki ya pages: Yu mda pi painter. the: We chash a w con paint, I: Ne hio paint, I shall: Ne hio see paint or dye blue or green Toya (D.) paint, sketch, to: 0 wa (D.) paint, to: Na hi (B. & O.) parables: Wi ya cin i a pi (D. parent, my: Ni totem (Chipp

part: O ka pe

ia (D.)

part, a: Han ke (D.)

path: Nan ko pathfinder: Hah hah he sucs path, night: Sam pa wams path, right hand: Yim dum bo path, she had a: Cat ha lach ua patient: Wa cin tan ka (D.) peace: Kayane renh peaceable, very: Ach wan gun do wi (L.) peaceful ones: Hop itu peace, great: Sken so wa ne pearl: Ana nid gi (Chipp.) pebbles in a stream, smooth: Sa da quoit peep of day, the woman of the: Bida bun ok (Chipp.) the woman of pen; (K.) pencil: Shum a lot kish people: Til i kum people: Nika people of the end of the road: De ci tan perfect one's own, to: Hdu co (D.) persuade: Wi ca da ki va (D.) pheasant: Bena piece, a little: On spa dan (D.) pigeon: Wa ki ye dan (D.) pigeon: Omim (Chipp.) white: Ruch ka scha pigeon, ka piles them on the fire: Ha taas yon e pilot, a: I yu pse yu ze (D.) pilot, a: Wa he kta pa (D.) pillow: Po kwah si mon pine: Pinon (Spanish) pine: Kosh; Kapka; Kuga - pine: Wazi (D.) pine grove: Ak ach wa pine, hard: Ta sa ka can pines, by the: O so a went ha hemlock Wako pine; pine: (K.) pine, standing: Kos te uts

pine, tall: O so ha (\*)

pitch a tent, to: Ticaga (D.) pitch one's tent, to come and: A bi ti (D.) place, at that; there: He ci ya (D.) place, at the: I ye han (D.) between heaven place earth: Ta he pi ya (D.)
place of rushes: De yo he ro place of the council fire: Pem pot a wut hut plain, beautiful: Geativo plain, great: Ska hun do wa plant and make a field: A mah ya (D.) plant bv the water, those who: Min kan ye wo su pi plant, to: A mah ya (D.) plant, vegetables: Has hua a (K.) play an instrument: Can do wan ki wa (D.) playing, amuses herself: Me la wa ke playing games; dancing: Pan och anog play pranks; cut capers: O han han han plays to the end of the game: O ka be a ta gek play the game to the end: Le wa (\*) play with, to: Ki ska ta (D.) pleasant: A i yo kipi (D.) pleasantly; delightfully: I yo ki pi ya (D.) please ,or be pleased with: I plunge into the water: Usin hin (B. & O.) polish: Paman (D.) poplar: Tu de (\*) porcupine: Pah hin (D.) portage: Wato ha (D.) possess for one's own: Ta wa ya (D.) pour out, to: Ka stan (D.) powerful: Litch litch li (K.) pine tree, young: Kap ka (K.) practise: A ki ya (D.)

prairie: Tin ta (D.) quarters of the sky, four: Ta prairie: Saiga (K.) teeu ye to pa (D.) prairie, belonging to the: Tin questions, to ask; make intapa (D.) quiries: Wi wan ga (D.) quick: Ko (D.) prairie, out on the: Tin tan ta quick; handy: O han ko (D.) (D.) prairie woman: Mush ko de quick, to be: Ko ya han (D.) quill pen: Migwan (Chipp.) que (Chipp.) pray to; ask for help: Wa ce ki ya (D.) quill work; embroidery: Wi patapi (D.) press tight on, to: A put in za (D.) pretty girl: Wee ko (D.) prevent: Pazin (D.) rabbit: Mok ta ques (\*) prize, the: O ki pe (D.) race, a: Ki in yan ka pi (D.) rain: Pas si ri rain: Yoki (\*) rain: Ma ga zu (D.) proceed and break the road, to: Ka hin to kam ya produce, to create: Waicaga ya (D.) rainbow: On chi o ta promise: Shen ol ak u ish (K.) rainbow: Witchiak (K.) property: Wo yu ha (D.) prophet: Waayate (D.) rainbow: Oga nyoda (\*) rainbow in a misty place: Ken protruding stone: O men yo ti you scot ta proud; elated: Witan (D.) rainbow maid: return proud, to be; to glory in: I blessing: Wik mun kee wee tan (D.) (D.) proud, make: Wi tan tan raincioud : Ama u wu to yan (D.) rain, done in the: Tuala raspberry: Ta kan he ca (D.) prove; try to: I yu tan yan (D.) rate high, to: Steds (K.) provision: Wan e ya (D.) raven: Ka ka gos pulse, the beating of the: Kan reach a place, to cause to: I ipapa (D.) yohiya (D.) purify, to: E ce dan ya (D.) reach home, to: Ki yo hi (D.) purple: Stan (D.) reach, to, able to: Ohi (D.) ready: Wiyeya (D.) ready for anything: A wiye purpose; his influence; this is used for the Spirit of God: ya (D.) Ta wa kon ze (D.) purpose, to: Wa cin yu ya (D.) ready, I am: Nani tata usa na ready to give: Pahuki ti wa push out from shore with a paddle: Ka can nan (D.) ready, to make: Yuwiyeya push with all one's might: Ki (D.) ready, to make one's self: I patitan (D.) put on one's own, to (as wood hdu wi ye ya (D.) red: 8a (D.) on a fire): A ki on pa (D.) red-brown, rusty: Gi gi (D.) red, crimson, scarlet: Tak tak II (K.) quail: Ushi wa thi red, dark: Sa stan

ed haw: Taspan (D.) ed morning; aurora; Ma ca (D.) ed pine: Pasaaku ed, scarlet: Du ta (D.) ed, to become: Sasa (D.) ed, to paint; to redden: Sa ya (D.) eflect (as sun in water): Ktchalta (K.) effect (in thought): Ko pa egard for one's own, to have: I ha ki kta (D.) be ejoice; glad: I yu skin (D.) ejoice, Mo ji gi dee (Chipp.) elate: O ya ka (D.) emember, to: O ki su ya (D.) epeatedly: I cl ze han (D.) esemble: Ki hbe (D.) esemble; be like: O wan ka (D.) esolute ,to be: Ta wa cin ki cun (D.) esolute espect; to honor: O ho da (D.) est: O wi ca zi (D.) est, at: I yo zi ya (D.) esting, a place of: Oe yu hpa (D.) est on, to: A han (D.) estore to one what belongs to him: Kicu (D.) est; repose: I yozi (D.) est, take a: Ozi ya (D.) est, to cause to be solidly at: Katins ya (D.) ches: Wi wi ca zi ce (D.) ichly: Wi zin ya (D.) in timber (a year's growth): Ho yu hi (D.) ing, to form in a: Gakima (K.) ing, make something: Shna hu al ta (K.) pe: Suton (D.) ise from sleep: Pat kal (K.)

rise, to (as the sun or moon): Tin ship ka (K.) rise to the top: Aokapota (D.) rise very early in the morning: Han ki kta (D.) risk of life, at the: O to hna ka (D.) river: Pas sa he river: Ni chia river: Si bo river: A cho ma wi river, goes up the: Hay law she kaw river, most beautiful: Wel hik han ne rivers flowing together, two: Dekan awida river spirit: Wak pa wakan (D.) river, straight place in a: 0 ha (D.) river, yellow: Pa ha tai nep road; path; trail: Can ku (D.) roast (as corn in the ear): Wa ce on pa (D. ) robe, buffalo: Ta gi ca ha (D.) robin: Si so ka (D.) robin: Man de kan ke robin: Opechee (Chipp.) robin redbreast: Wish ka ga (K.) rock: Mi sa na ke rock, high: Cam iam rocky country: A ma ha mi room for, to make: Ki yu kan (D. ) room, there is: O co ka ka (D.) roomy: O ci kan (D.) root: Hu te (D.) root: Ma na hisse roots of a tree: Can hute (D.) rope: Hakakmon pi (D.) rose: Ogin (Chipp.) rose flower: Ah ne ah (\*) rose; rosebud: On jin jin kah (D.) rose, wild: Ye nis round: Hmi yan yan (D.)

row, in a; abreast: Ipatku secret, to keep as a: Aishi ga (D.) rub and make warm, to: A pa coza (D.) rudder: I yu pse (D.) run, I: Nanig ana running straight: Tal tali (K.) running under: Opazan yan (D.) run well, to (as a canoe): Pi ya ya (D.) rustling, falling off (as leaves): Sna han han (D.) rustling; ringing: (as falling leaves): Sna han (I).) sacred: Wakan (D.) sacred lodge: Ti pi wa kan (D.) saddle: Suk tanka akin (D.) sage; sagebrush: Na kash (A.)

sail in the air as an eagle: Na win (D.) sail, to: See sand: Wi ya ka (D.) sand: Ca smu (D.) sand of the desert: Tu wa ni ne ma sap: Han pi (D.) sap-sugar tree: Can han pi (D.) saving; a verse: Oe ve (D.) scarlet, brilliant: Ta loo tah (D.)

scattered here and there: Can hde hde (D.) seissors: Mo jwa gan (Chipp.)\* serub. scour: O wan ka yu za za (D.) sea-gull: Ke la di

season, a: O ma ka season, falling leaf: Mat men

season, leaf: Yo ho ni seaward; out to sea: Dak secret, a: Shaishash (K.) secretly: Nah ma na (D.) see; perceive: Wan ya ka (D.) see, to cause one to: Ton we ya (D.)

seed: Su (D.)

seeker after history: Hy we sus (\*)

seek for: Aki ta (D.) seek for, to: O de (D.) seek for, to: A o de (D.) seek; hunt, to: Waski ta (D.) seize and hold: E yu za (D.) self possession: I hdu ha (D.) send, to: **Dutan** (B. & O.)\* separated, not capable of be-/ ing: Ka spe pi ca sni (D.) serpent: Ke na beek (Chipp.)

serves, one who: Allogagan (L.)serve, to: I da ka (D.) seventh direction: It ti wan na

set the heart upon: Cant a hde (D.) sew: A pa sun ta (D.) shade; shadow: O han zi (D.) shade, something set up for:

O han ze hde pi (D.) shadow, to cast a: Smahia (K.)

shell: U pu le ma shell; mother-of-pearl: Ktchak (K.)

shell, the: Ka pes ka day shell; wampum bead: Alket chik (K.)

sheltered place; harbor: Iyo mnt na (D.) shine from a distance, to:Ny yua (K.)

shine; give light: I yo yan pa (D.)

shine, glisten: Wi ya tpa (D.) shine into: I yo zan zan yan (D.)

shine, sparkle: I ye ga (D.)\* shine, to: Melku shining: Woh su mee

shining eyes: Woh sum naab

shining from a far distance: sister, youngest: Ptanka Shna tko lu a sit astride, to: A ba zan (D.) sitting down: I ye tan ka (D.) shoot well: Bot' on (D.) sit near the water: Tcha le ki shore, at the: Hu ta ta (D.) shore: margin: edge: Huta ya (K.) sit, to: Ki ka na ke (M.) (D.) shore, toward the: Hu ta ta ki ya (D.) shoulder, the: Hi ye te (D.) skates: Ma za o ka ze ze (D.) skate, to: Shek tla lo na (K.) skies, Pla i na toward the: show; point to:A pa zo (D.) (K.) show; (K.)\* to point out: Alahi skillful: Spe (B. & O.)\* skillful; dexterous, to be: A
ki ho (D.)
skillful; spider: Niatha sickness, to treat for: Tchu ta side of, by the: O ka hda (D.) side, on the: Tan na ke ki ya skillful, to be: I wa yu pi ka (D.) (D.) sighted, clear: Mde sa han (D.) skimming over the surface: silently: Ain ina (D.) Haakam ye dan (D.) silver: Ma za ska (D.) sky: Mah pee yah (D.) silver, white: Tchi ke man sing: Wi na (K.) sky-blue: Mets mets li sky, clear: Kalo (K.) sing: Ne na sky, clearing: Mi ja ki ya cig (Chipp.) sing: Ta loa li singer: Tao singer: A no hom singer: Na wa da ha (\*) sky clears, the: Mi ja kwad (Chipp.) sky, face turned to sing, I: Ya ka ni sing, I: Na ni bi na sing in chorus: Wi no ta (K.) Talualxa (K.) sky; in the; across the sky; or sky: the Gi ci gun singing a song, I am: Na ni (Chipp.) sky is red, the: Misk wa wad ba ta wa singing cricket: Tsi gay sha (Chipp.) sky, it is a burning: O ron hy 8inging (K.)\* together: Shuinala a tel ha sky, it touches the: Deyon singing voice: Do wan ho wee ron yon sing in praise of anyone, to: sky; sky-like: Ti o ra tis A do wan (D.) sky, the blue overhanging: sing, to: Ya on ni (B. & O.) Weja wuckwago deg gicig sky, those who are in the: sing, to: Do wan (D.) Gi wilagi cig sing to someone: Kidowan (D.) sky woman: A taen sie (\*) sing to them: Wicahahlya! sky, woman who comes down out of the: Meshaki wim i sing with great power, I will: bin es ik Ni da zon ga gi dan sister: Ta mi xe na sister, big little: Wi he ton ga sleep bird, the: Ta

sleep out of doors: Lo lua (K.)

sister, my: Tanki (D.)

sloping down hill gently: Ka | song, magic: Shi un ot ish a pa ma hde (D.) song, medicine: Shuish (K.) slowly; carefully: Han hi ki ya song, medicine, to make use of: Hish un us (K.) (D.) slowly; gently: Ke una (K.) small: Nis ko dan (D.) song, night: Han do wan (D.) small, very: A ke dan songs, dream: Ina bur dii gan: small: young: Kitch ka ni Na gu mo win song, to start a: Shu yega (K.) (K.) smart, clever: Deka (B. & O.) smile, to: Ma me ga song; tune: O do wan (D.) soon, very; quickly: Ko han smoke: Pukwana (Chipp.) smoke: Shoo de ga cha (D.) smoke: So ta (D.) soothsayer: A ya to (D.) smoky or hazy soul; spirit: Tar nak soul, the: Ott wais ha like Indian summer: Gin gin ca (D.) smooth: Sto ya (D.) source, at the: In kpa ta (D.) smooth for one another, to south: Okaga (D.) make: Kici yu sto (D.) south: Hora smoothly: A sto ya (D.) smoothly: Pat pat (K.) south: Na wun (high sun): En de ih south smooth: polished: Lak lakli kwa (K.) south. the: So wa noh ke smooth, to make: A pa sto (Nat.) south, towards the: I to kah (D.) wapa (D.) snow: Agen (Chipp.) snow: Wa (D.) southwards: O ka ga ha (D.) snow: Nuva bi south wind: Neoga snow: Wa he south wind: Ton wut tin (Nat.) snow: Yo lo snow: Tak a tun wind: south Sha won das co snow bird: Wa ban in go si (Chipp.) (Chipp.) snow drift: Wo gan (D.) sow broadcast, to: Kadada (D.) snow flies, the: Wa bo mdu sows, one who: Wozu (D.) (D.) space between earth snowing, it is: Kana (K.) heaven: An pe he pi ya snowshoes, round: Tan mda speak aloud in public, to: Am (D.) nad sha (K.) speak correctly, to: Wah da snows, it: Wapa (D.) zun ta snow, soft new: Wahi snahi speaking spring: Chak pa hu ca (D.) speak the truth: Tapwe soap: Wipa za za (D.) speak, to: Tchu pi soft like down: Hi hi (D.) speak to the point, to: Yai soft like snow: Span (D.) yo waza (D.) speak well, to: Tchu pi oh somewhere: To ki ya (D.) song: Ci speech, to deliver a: Hem kan song: Naga mo win (Chipp.) ka (K.)

water:

spider: Un ktomi (D.) spring beautiful of spider clan: Koh hang namu spider woman: Koh wuhti ku ash ti spin, to: Wapahmun (D.) spirit: Sagi (D.) spirit: Wakan (D.) bird: Warrah wikoo spirit. gah (D.) spirit. day woman: Manida gi ci go que (Chipp. spirit dweller: Kakin nos kit Great: Wa kan tan ka Spirit, (D.) Spirit. Great: Gitchi Manitow (Chipp.) Spirit, Great: Woke spirit land: Eni (K.) Great: Wo kan da spirit of fire: Gantu yegi (D.) Spirit of the rock: Gus ta ote spirit of the sea: De kin a yek Spirit of the wind: Ga oh hde maste spirit road; milky way: Thi guni ba (\*) spirit roads among the stars: da\* Klesh yem mel squirrel: spirits: Mun oh eka (Chipp.) spirit; shadow: Wa na gi (D.) spirit; soul of a person: Na gi (D.) spiritual; sacred; wonderful: incomprehensible: Wa kan standing (D.) liga (K.) spirit, Mi ni wa kan water: (D.) splendor: Ktchal shkash (K.) standing spoon: Kuchera (Spanish) (D.)\* spoon: Tu ki ha (D.) spoon: Em ho an is (K.) spoon, horn: He kin ska (D.) spot. at one: together: zin (D.) Wigatak (K.) spotted frogs: Che gwa li spot, toward that: Hat ak tala (K.) spring: Alt a pum

spring, a: Mi ni bi ni

spring, hidden: Nan y va spring house: Gun hit

pure and cold: Ut sy an ti a spring of warm water: Lu lu spring of the year, the: We tu spring of the year: Sko (K.) spring of water: Wako ni ya spring of water: Wel wash springs of water: Pok kam spring, the: De o de so te spring, the: Si guan spring, the: Go hay spring time: He hin unde spring time; it is perpetual spring: Skoa (K.) spring up and grow: I ca ga spring up, to: Skea (K.) spring, warm as: We tu iya ki spring water: Ne ba naw baigs spruce, spirit of the: Oh swe Ad Ji dau squirrel, flying: Psin ca (D.) squirrel, grey: A ro stairs: Gam ni kish (K.) stand at the end of, to: La li wa (K.)
anding by the water: Liu standing tree: Os kuk with: A hna han stand on the sky: Laggaya stand on, to cause to: A yu na stands by himself, he who: Go.to kow pah a stand with, to: Ah nah an star: Anang (Chipp.) star: Alan star dancer: Niji-Namid star, each and every: Ktchol

ktchol (K.)

star, evening: Kewane alan star house: Quoxa naxa hit star, like а: Anun gun (Chipp.) star, little: An an gons (Chipp) morning: Wab an ang (Chipp.) star, morning: Wikapi nahon\* the constellation of Taurus: Ta wa mni pa (D.) stars, sky full of: Ka lo ktchul (K.)star; stars: Wi can hpi (D.) star walker: Ko ke maw ne ka star woman: Ga ji sonda stays in the lodge she: A bi que (Chipp.) stick; adhere to: Aiko ya ka (D.) sticking fast, I am: Nu winta (K.)sticking on: A ka slav ya ken stick on the surface of: Gin tana (K.) sticking to: Aiko yag (D.) sticking to each other: I ca ya skam stick together as growing on one root: O ki ya sin (D.) stick to roast meat on: San wi pa snon stick on, to: Waaskapa (D.) still: silent: Ini na (D.) stilly; silently for: Ainina (D.)\* stitch to: I caps (D. ) stone: Tse stone: Ta stone: Lu oh na stone, crystal: Eeh nis kin stone shell: Quay ham kay stone; stones: In yan (D.) store house: Ma zo pi ye (D.) story, the act of telling a: O e ya ke ya (D.) story, to tell a: Shap kea (K.) stove: Mazaoceti (D.) straight ahead: Tala. Gitala (K.)

straighten up; stand straight: I hdo o wo tan na to straight through: I to o pte ya (D.) straight, to be, or without wrong doing: Abaka (D.) strawberry: Odah min stream, clear pebbly: Tu nes 888 SB stream, down: O ka ga (D.) streams and rocks, invisible little people of the: Ga hon 28 stream. sprucy: Schind han dowi stream, up: Ta to wam (D.) stream. winding: Pemid han strength: We was a ke (D.) strength: I wa sa ka (D.) strengthener. a: Oyutin ze (D.) strengthen oneself: make ready: I hdu wi ye ya (D.) strengthen the heart; to encourage: Can to tins ya (D.) stretch out the hand, to: Na pe ye ya (D.) stretch up after anything: A o zig zi ca. (D.) string, bow: Na hlish stroking gently: Tash u lo la (K.) strong: San han (B. & O.) strong: Wasaka (D.) strong enough to bear, be:
A hda han (D.) stronger by means of, to be: I waste (D.) stronger, to become: Shi wi xi (K.) strong heart: So an ge ta ha (Chipp.) strong, to be: to accomplish: 0 wa sa ka (D.) strong, to make, to invigorate: Wayu wasaka (D.) sugar maple: Can ha san (D.)

Rumac: Can zi (D.)

Tul al up tchi (K.)

swan; Wa bi si (Chipp.)

swan: Magatan ka (D.)

befitting: I ye ki ci | swan

suitable:

maiden: Mah gah skah

han tu (D.) wee (D.) summer: Pim mi non swan, the: Wapon je a summer: Mdo ke tu (D.) swan, white: Kush summer: Pau pe lan swan, wild: Wan he se summer: Pata (K.) sweet. having taste: Sku va sun: Ku su da (D.) sweet beart: Ne mo shayn sun: Tawa sun: Gisiss (Chipp.) sweet scented: Waste mna sun: Ina (B. & O.) (D.) sun: An pe tu wi (D.) "sweet singer": Na wa da ha swiftly: Ni hi i na swiftly, I run: Nihiga huna sun: Me nah ka sun arrow: Thor bloh ah sunbeam: Wap-O sunbeam: Ktcha la ish swiftness: Wi co du za he (D.) swift of foot, to be: Waduzu sunbeam: Latow han sun clan: Tawa namu swim, below the surface: Ki sundown, at: Kish emi (K.) dsha (K.) sun enlightening the earth. swimmer, the: Pam a ho swim, to: Ni wan (D.) swim up stream, to: Tchu ka rays of: Kar agh ya dir ha sun-flower: An kawu sun-flower: Wah ca zi zi (D.) (K.)\* sun halo, the: Wanaka swing, a: Hota dan (D.) sun is low, the: Wi ku ce dan sun, mid-day: See tse be a swinging: Kaozezeya with an absent sympathy sunrise: Ha ka na ki (B. & O.) friend, to be in: Wake hde sunrise on one, to have the: ca (D.) Wiahinapa (D.) sunset: Tin ega\* sunset: Kish (K.) table: A bna wo ta pi (D.) sunset: Wiiyaya (D.) take or carry, to: I cu (D.) shines out, where talk: Teene the: talk about; to consider: Akl Chu de naang sun, traveling: In ke cahe ia (D.) surpass, to: Ka pa (D.) talking lake: Mde i ye dan surpassing: I ya ka pe ya (D.) (D.) talks to Wakonda: Wak on da surround, to: A ho co ka ya (D.) o kie talks walking: Demonthi survey or examine, to: I wan yaka (D.) tall: slender: Ga yoni teach: On spe ki ya (D.) swallow: Shaw shaw an i bissi teach, a teacher: Wa on spe ki 🕶 (Chipp.) swallow (bird): Ku des ka 3a (D.) (B., & O.) leacher: Ach ge ke tum (L.) swallow, a: Ti ta ki a (K.) teeth: Wica hi (D.) tell a thing as it ought to be light green: swamp grass.

told: Yas eenya oyaka

Hitun ka kan (D.)

tell folk tales and traditions:

tell stories: O ya ka (D.) tenacious of life: Ote tehi decorated: Wiowa tent, a (D.) tent pins: Wi hu ti pa spe (D.) tent, pich a: A ti (D.) thankful: Pi da (D.) thaw, to: Wa stu ca (D.) thaw, to cause to: Stun ya (D.) thick: So ka (D.) thimble: Na po stan na (D.) thin; fine: Zib zi pe dan (D.) think about; be thoughtful:
Was wacin (D.)
thinker, the: Not a way
think hard, to: Te hi ke da (D.)thinking; having understanding: I yu kcan yan (D.) think, one who makes others: Waa wa cin yan (D.)\* thirsty, I am: Na ka ye na thirsty, to be: Am but ka (K.) thought: Can te o ze (D.) thought, the: Mash kee wet thrive, to: I nun ka (D.) through: Opta (D.) thunder: A ni mi kee (Chipp.) thunder: Pa do gi thunder: Chekwa thunder, big: Wakin yan thunder bird: Tai ye bas unk thunder boy: Gun no do yah thunderer: He no thunder people: Ni ka wa kon da gi thunders, it: Wakin yan hoton tie a knot: O ki ca ska (D.) tie or wrap up, to: Heyun (D.) tie, to: Aiyakaska (D.) time, at any: To han tu ka sta (D.) time. it is sunset: Ti no lo la (K.)time, just at the: I ye han tu dan (D.) trust: believe in, to: Lola (K.)

time of need, at: Hu tam ya tinder: Mih ka de tin or iron pans: Ma za wa ksi ca (D.) together: A pe ya (D.) together: Kata (D.) (group): E ci ptan together (D.) together, they go: A va (D.) tongue: Co zi (D.) tongue: Apudi top one, the: A kan tu (D.) torch: Pet i zan zan (D.) torch: Was sew a gan (Chipp.) torch: Kup kash (K.) torch, first to carry the: Ne ta mi men d**a** wen tortoise: Ke ya (D.) touch: Ge na la (K.) touch by hand: Tash ta (K.) touch each other: Sha tashi (K.) touch, to: O ka se (D.) touch; to feel: O yu tan (D.) touchwood; tinder: A guo da was traditions, legends: Hi tun ka kan pi (D.) trail: Mi kana (Chipp.) trail: O we (D.) trail, : O sdo he (D.) train up (as a child) Ki hi ya (D.) tranquility: Wana kiwin (Chipp.) traveller, a: O i ci ma.mi (D.) travel, to: Tamenu (K.) tree: Mana tree, big: Seuh no go wah tribe, nation: O ya te (D.) trout: Na me goss (Chipp) the (Great Spirits): trues. Whay nin true, to speak, to be: Wi ca ka (D.) true, to make: Wayu wi ca ka trust: believe in, to: A na cin trusted in, something which can be: Wa cin ye pi ca (D.) trust in; depend upon: Wa cin yan (D.)

trust in: have confidence: Wa cin ki ya (D.) trust in, to: In a wa pa

try; attempt: Uta (D.) try hard, to: Litch ta kia (K.) try: Keko (K.)

tune, whistle a: Shlu ya ki ga (K.) turtle: Ak hi si (B. & O.)

turtle: Ha nu nah turtle, walking: Caromanie twig: Cin int pa (D.) twin stars: Nij an ang

unceasingly: Tch ush ak (K.) uncover; to clear off: Katan in (D.)

under: Mah pi ta under, beneath: Hu ku ya

(D.) underneath: Ino ti la (K.) understand each other: Sam

tchat ka (K.) understanding, to have: Wa cin ton (D.) understand, to: I yu kean (D.)

undertake, or attempt, willing to: Ta wan ka (D.) unite, to: Ki yo ki zu (D.)

united, to be: O ki zu (D.) unitedly: Koki yu za (D) uniting (flowing on as two streams): Ko ki ci ya sin

(D.) up hill; ascending: I tan wan kan hde (D.)

upon: Akia

upright, straight up: Bo sdan (D.) upward: P'laina (K.)

nsefulness: Ina bad is i win (Chipp.)

valley: O wa ko pe

value as one's own, to: A ho ki pa (D.)

value; esteem most highly: I

yo tan da ka (D.) value or guard one's own, to:

Iton ki pa. (D.) value very much, to: Te hi ke

da (D.) venus, the star: Wu go sha hi vermilion: Wasesa (D.) very: Hin ca (D.)

victorious: O hi ya (D.)

village: Mibti

vines, running: Wati yu wi (D.) violet: A pis si (Chipp.) -

violin, play the: Ad shaga (K.)

vision, a: O wan ya ke (D.) vision; insight; power of foretelling: Tel shna

voice: Bi ba gi win (Chipp.) voice, human: Wi ca ho (D.) -

wait for, to: I ki pe (D.) wait, to: Wa ape (D.) walk, a: O ma ni (D.)

walk, a long: O ma ni hanska

(D.) walk arm in arm: Hush pa ntchna (K.) walker. constant: Moi e nee

shee walker, great: Mo an a hongo walk in the night, to: Han ma

ni (D.) walks before, one who: Ka kin

to ka pa walks shining, she: Dak an -

manyen wampum belt, has a long: Sho yo wase

wanting; hoping for: A pe ya (D.)

warm: Am chi warm: Pela warm by kindling a fire, to: Wayu co za (D.) warm condition, in a: O cos ya (D.) warm, hot: Kata (D.) warmth; heat: Ocoza (D.) warm, to: I yo kan ya (D.) warm, to be: Lu kua wash: Yuz aza (D.) . . . . watch; clock: Wi hi ya ye dan (D.) watch, on the: Da at go do se watch over and guard one's own: I hakta (D.) oversee (Guardian): A wan hda ka (D.) watches over us, she who: Ya is wa noh\* -water: Kilo water: To ah water: Ampu (K.) water: Mini (D.) water, clear cold: De o na ga water-falls: Mini haha (D.) water, fountain of; spring: Mini yo we (D.) water from one's canoe. splash: Wah du hepa water, god of the: Unk ta hee water, going into the: Pilat waterlily: Wah be gwoo nee water maiden (moon): Pah hlee oh water, misty: Ni ma ha water of light: I os co water, rapid; strong current: Mi ni ca du za (D.) water, red (at sunset): Mi ni sa (D.) waters are deep, the: A atie ewa waters, clear: Yale alant water's edge; beach, to walk around the: Galalina (K.)

waters, over the: Ska no wun waters, sweet: Hap pogue water, to be in the: Am pu al a (K.) water, white: Pai wai ak wave, big: Ko man ni kin waves: Taza (D.) waves and foam as the wind does in storm, to make: Ka taga (D.) waves, rough like waves: Ta za (D.) waves without white caps: Ta zo pa wi wi (D.) way, by a nearer: A ko ka pa (D.) way, in whatever: To ken ken tu (D.) way up: Ki wa a wear braids of hair, to: I to ye ki ton (D.) wearing a knife at the belt: Se ha wih weary: Watuka (D.) weasel, white: Wup pan to mee weather, fine: Mi jak wad (Chipp.) weave, to: Mna ka\* web. spider's: Ta ho ka ta (D.) weigh, to: Tke uta (D.) welcome, bid: Stinta (K.) well (adverb) Tan yan (D.) well being: O tan yan (D.) well, cause to get: A sni ki ya (D.) well, to get; to recover: A k! sni (D.) west: Wi voh pev ata (D.) west wind: Pa po ne tin (Nat.) Ka bey un west wind: (Chipp.) west wind: Wy o py ata whatever happens: To ke tu kasta (D.) whence: Kuni whip-poor-will: Pa ku wi ska

(D.)

hip-poor-will: Ki wash (K.) hip-poor-will: Wa wa nais sa hirlwind: Ta te i yu mni (D.) histle (noun) : To tan ke (D.) histle (verb): A zo zo (D.) histle, I : Bicu dan whistling, moaning wind: Ka sa (D.) hhite: Wa gi hite: Ta ka rhite bird: Zit kah lah skah rhite buffalo maid (queen of herd): Ptay san wee (D.) rhite; clear; clean; new: Ska (D.) hite flower: Wa bi goon hite one, the: I os ke ha rabbit: hite Wa pas so (Chipp.) hite rock people: Acoma hite sand: Pisa hitetail (rabbit or deer): Sin te ska hite throated sparrow: Kil loo leet\* ild goose: Wa wa (Chipp.)\* illing for anything: Ta wa ten ya (D.) illing to be: Wita wa ten ya (D.) illing to do: O ta wa te ca (D.) illing to do: O ta wa ten ya (D.) illing to undertake, to be: Ta wan ka (D.) illow: Wah po pa (D.) illow: Chippa illow: Kahabi llow, bending: Mong shong shaw illow, grey: O see tah illow, people of the: Min a taree n. I wish to: A tan ata hina n, to cause to: Ohlyeye without: Kaltuin (K.) (D.)

wind: Iki we mi ya wind: Ta te (D.)\* wind blows, the south: Mua (K.) wind, east: Yewa (K.) winded, long; not easily tired: Han han ska (D.) wind, facing the: Ki mon bon\* wind, hill of the: No do ne yo\* wind. in the face of the: Keema wind is howling, the north: Yewa wind, south: Mua (K.) wind, west: Txa la ma (K.) wing: Hu pa hu (D.) wing, a: Tu sti ca du (D.) wings, little: O wa ni ye tu wings, white: Te pa wings, with: O nin gwi ga na (Chipp.) winter: Mahna winter: Pan so tot si winter: O wa ni ye tu (D.) winter: Hle we\* winter: Pom som winter: Go ho ne winter: Gay wi di ne wise: Wa cin ton (D.) wise in reference to his own. to be: I ksa pa (D.) wise in speech, to be: Ie ksa pa (D.) wisely: Ksam ya (D.) wisely: cautiously: O ki ksam ya (D.) wisest: I yo tan ksapa (D.) wise, to become; to consult: Ki ksa pa (D.) wise, to cause one to I ki ksam ya (D.) wish-bone; An te she ma\* with: Tula (K.) within: Ua bi ua within: Ma he tu (D.) within, from: Ma he tan han (D.)

without leaves: O san ka (D.)

## Youngest

woman: lkwe (Chipp.) woman: Win yan (D.) woman: Mihe woman: O ka nok woman, beautiful: Wee wah stay (D.)
woman, little: Mo ki
woman, road: Bo hem kul leh
wood: Naw kau wood: Awa woodchuck: Han ka sa dan (D.) wood, drift: Scho ha ri wood dweller: Chan o te da wooded: Gat chet ko (K.) wood, great pile of: Sa da ga e wa deh wood in the arms, a load of: O a de (D.) wood on the fire, to put: A on pa (D.) woodpecker: Tocka woodpecker: Pak we amo (Chipp.) woodpecker, red-headed: Kan ke tan ka (D.) woodpecker. red-headed: Wa hnun ka (D.) woods: Ga tchesh (K.) woods, at the: Can ya ta wood, seasoned: Su ma ni ca (D.) woods, enter the: Gakaya (K.) woods, stay in the: Liu kaya (K.) wood: touch-wood: spunk: Can ka gi ca (D.) work: Tami (B. & O.)

work: A no ki win (Chipp.) workbag: Pan bo tu ka (D.) workbag: Un ksu (D.) work, doing: O e con (D.) worker: Shus hat ish (K.) work for; expose oneself for another: A na ki ksin (D.)\* work, my; my power: Miyo gan work, to: Wi co han (D.) worship, or hold sacred, to: Wa kan da (D.) worth it, it is: A pi ten da gos (Chipp.) worthy of belief: Wi ca da pi ca (D.) wrapped up in fire, one completely: Luloks (K.) wren: Mo no kas se write: Shu ma lua (K.) write, to cause to: O wa ki ya (D.) writing materials: I vo wa (D.) Y year: Mahna year, a: Wani ye tu (D.) years: Ma nah na yellow: Zi (D.) yellow: Niha ne yellow: Ka kakli (K.) vellow hammer (bird): Zun zin ca (D.) yet (idea of not stopping);
E ha ke (D. ) young birds, the: Niesa na youngest daughter: Wee hali

kay dah (D.)



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